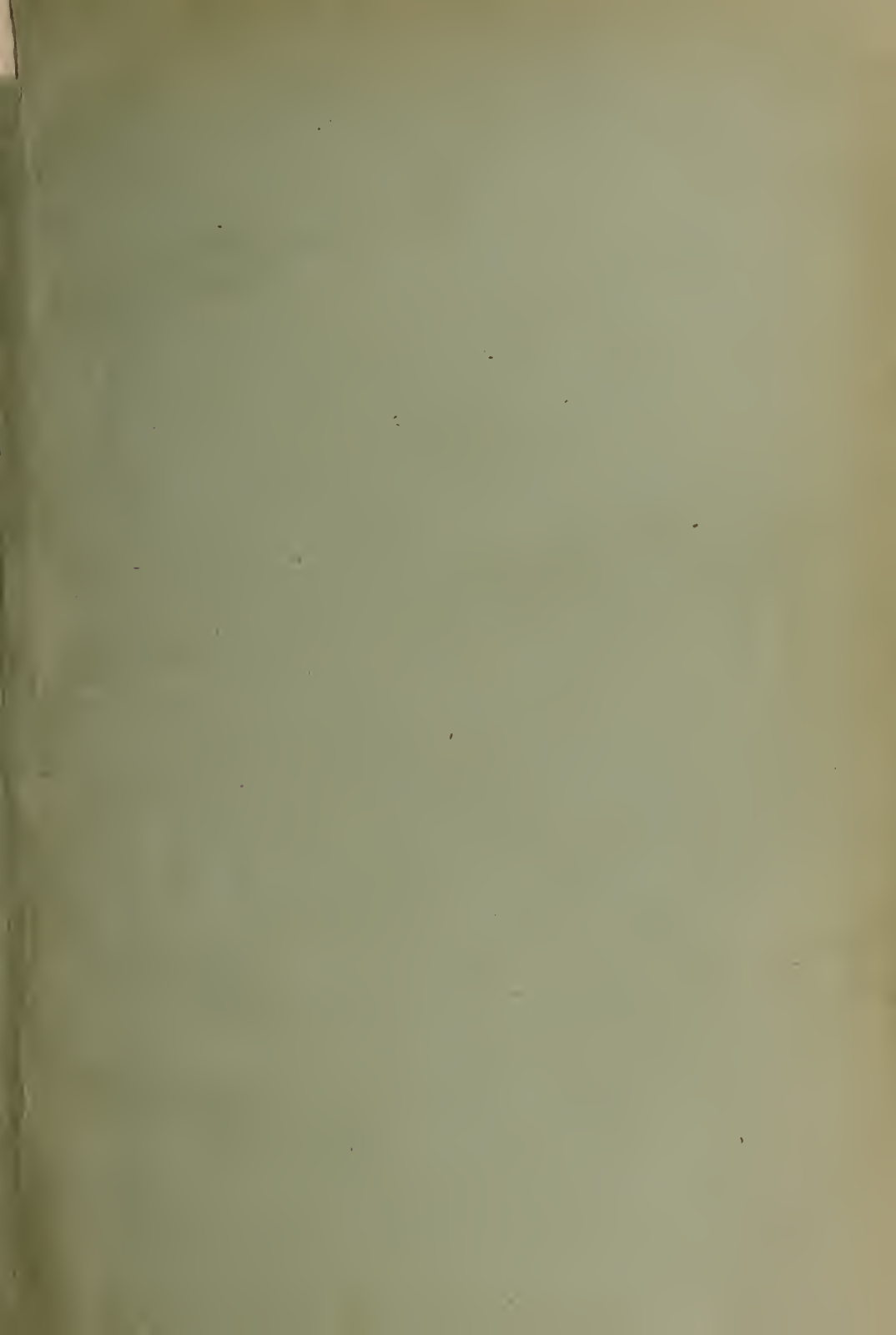


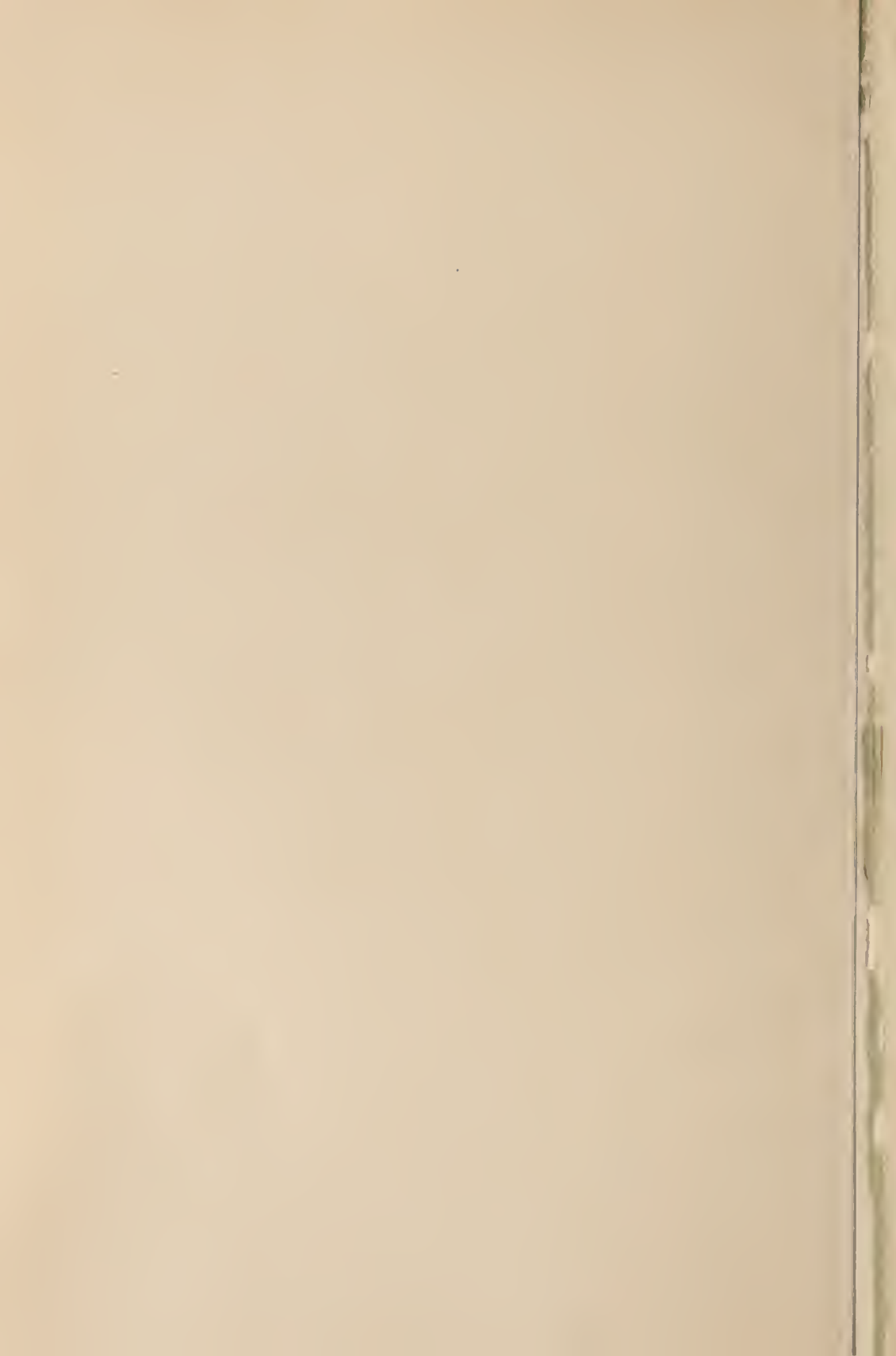
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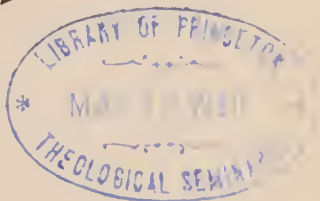








# *The Missionary Review of the World*



VOL. XXII. NEW SERIES

VOL. XXXII. OLD SERIES

**JANUARY TO DECEMBER, 1909**

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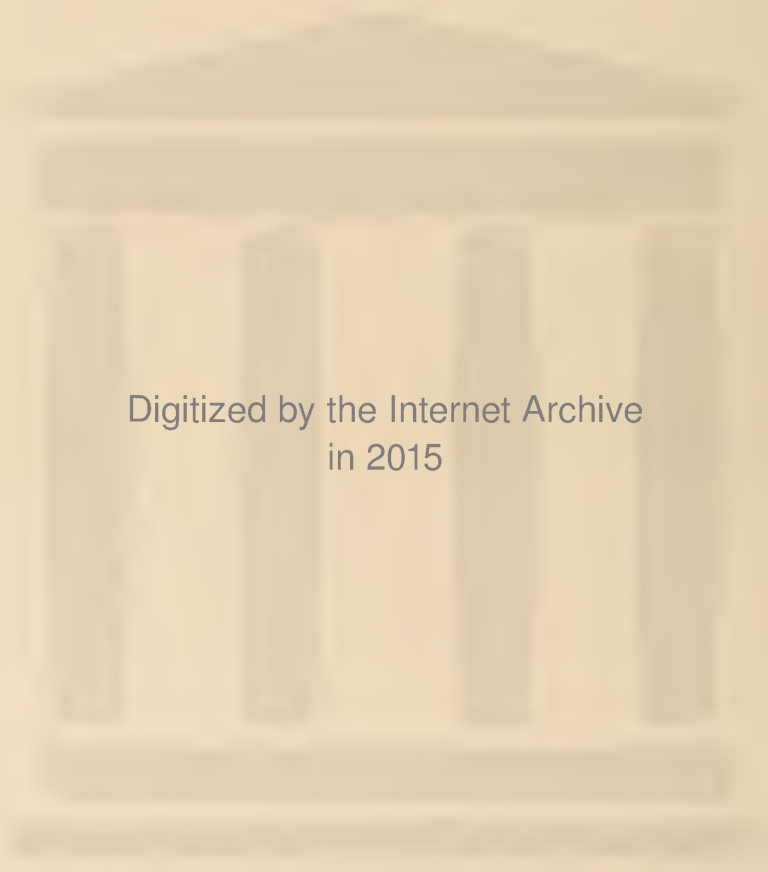
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MARK, A NATIVE EVANGELIST, PREACHING AT NYAHUDIS KRAAL, EAST CENTRAL AFRICA

Here they want to build a church and have their own native teacher. They will pay for their own church if a teacher costing \$30 to \$50 a year can be supplied by the Methodist Mission.

# The Missionary Review of the World

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## SIGNS OF THE TIMES

### IS THERE RELIGIOUS LIBERTY IN RUSSIA?

The manifesto of the Czar declared that there should be complete religious liberty within his domain, and here and there have been promising signs of advance in freedom of conscience. In Jewish missionary work especially, privileges have been granted, which were unheard of a few years ago. In Odessa the school and the public meetings of the worker of the Mildmay Mission to the Jews have been officially permitted, and the worker has been granted a permit to preach in any place within the government of Chersou. In Warsaw and in Lodz, the workers of the same mission have been granted valuable privileges. And the Methodists have met with no opposition, when they opened their first church in the Russian Empire.

On the other hand, we read that the Committee of the London Jews' Society would like to enter Russia, but after serious consideration has resolved to wait until some of the present hindrances are removed. *Trusting and Toiling*, the organ of the Mildmay Mission to the Jews, brings in its latest number the news from Odessa that 300 Stundists have been arrested and condemned to two months' imprisonment. Its missionary at Odessa writes thus:

The Russian Baptists, with their preacher and the visitors who had come to Odessa for the Brethren's Conference, met on Ascension Day on Mount Schevachow to have a picnic. They had but just reached the place when they were surrounded by a large body of mounted and other police and promptly arrested. Men, women, and children were led through the streets like criminals and shut up. The children were set free immediately, and some of the women, but more than 200 were put in the different prisons, where they will have to remain for two months.

On Sunday morning at 6, as usual, the brethren of the second meeting, with their preacher, assembled on the seashore for some baptisms, but on the way they were taken by police on the watch for them, and about a hundred more were robbed of their freedom and thrown into prison to suffer for two months.

The treatment of the brethren is said to be dreadful, on the plea that they are enemies of holy Russia, Church and State.

That story reads like the innumerable ones published before the Czar's proclamation of religious liberty was issued.

The feeling which animated this latest act may be gathered from the following account which appeared in the Russian newspaper, *Zaria u Rodina*—"For Czar and Fatherland"—(quoted in *The Christian*):

People who called themselves Baptists had come from abroad, and from many

towns in Russia, to a conference to be held at Odessa. As the authorities prohibited the meeting, they assembled on Mount Schewachow, thinking they would not be disturbed. If the police had not interfered in time and arrested about 200 of them, they would have numbered 1,000 by the evening, and it is impossible to say what such a crowd might have undertaken, probably not the preaching of God's Word! Many Jews were arrested who had been invited and summoned by the Baptists. A touching union indeed of Stundists and Jews.

The object of both is one and the same; the perversion of true believers and the undermining of the firm ground on which the power of holy Russia stands. It is a new method of undermining the foundations of the Russian Empire, and the champions of freedom are hypocritically using prayer as their instrument in this wicked and abominable deed, in order to deceive the people and gain adherents. The Jew has joined the Baptist in order by united effort to further the revolution in Russia.

It is shamefully insulting that the misleading of Russian subjects from the true faith is permitted in holy, orthodox Russia. This is not a case for tolerance. The Russian people have always had that. Nor is it a case of freedom of conscience and of religion, but it is a case of the public persecution and perversion of orthodox Christians. All this is really done for political ends in conjunction with Jews and foreigners, against the peace of the Russian people, in the assurance that when once the orthodoxy and self-government of our people are undermined, Russia will fall and the Jews will be the lords of the land.

Pastor W. Fetler escaped arrest, and has busied himself invoking the authorities on behalf of his friends with but little success. In response to Mr. Fetler's appeal, the City Prefect expressed his regret that he had not been caught. The majority were sentenced to seven days' imprisonment, but Mr. Pavloff and other leaders were com-

mitted for two months. The brethren have testified to their faith by praise and by prayer.

Such occurrences make one doubtful if there is, after all, religious liberty in Russia. We trust there is, and hope that gradually these persecutions of Protestants and Jews will cease, and freedom of conscience and religion will be fully established throughout the vast domain of the Czar.

#### THE NEW FREEDOM IN TURKEY

The triumph of the Young Turk party in Turkey means the establishment of liberty on a firmer basis than ever, according to Rev. James L. Barton, who summarizes the results as follows:

1. The loyalty of all parties to constitutional government and the inviolability of parliament have been revealed.
2. The old party of Hamid II has been repudiated by all classes who have any interest in the country except as a source of personal gain.
3. The action of the constitutional party since its return to power confirms the opinion, previously formed, that the country is to be administered as far as possible in accordance with the laws of Christian nations and not in the interest of Moslems as against Christians.
4. The new *régime* has definitely committed itself to the policy of peace and to the development of the arts of peace.
5. The leaders in New Turkey have committed themselves to the development of a system of modern education for the country.
6. The liberty of the press and the right of free speech have been maintained.
7. The new constitution proposes to

recognize all classes and religions as equal before the law.

8. The proclamations which have been issued by the highest authority in the Mohammedan world, the Sheik-ul-Islam, declare that constitutional government is in accordance with the sacred law of Islam, and that under a constitution the Christians and Mohammedans have equal rights.

9. The reign of the people has begun.

#### **THE SHAKING OF THE DRY BONES IN BORNEO**

Borneo, one of the Dutch East Indies, fifty years ago, saw the cruel murder of a devoted band of missionaries. The Rhenish Missionary Society had kept its missionaries among the heathen inhabitants for years, and, in 1855, it had started the station Tanggohan on the Kapua river. Missionary Ferdinand Rott was at its head, and after six months of faithful labor had the pleasure of baptizing four heathen, who, however, had heard the Gospel before his arrival upon another station. Soon another family acknowledged Christ and was baptized, so that it was possible to organize a congregation and build a little church. A revival seemed at hand, when there came suddenly a political uprising against the Dutch, who had occupied the island, and the faithful missionaries fell almost as the first victims of the fury and anger of the heathen. On May 7, 1859, Mr. Rott, one of his little daughters, and five other missionary workers were forced to enter the waters of the river, where they all perished. Mrs. Rott and her two smallest children were kept prisoners in the house of the heathen chief (of Tanggohan) three days and then escaped. All other mis-

sionaries of the district were forced to flee. The stations were destroyed. The native Christians were scattered, and the situation seemed to be hopeless.

After seven years a missionary was permitted to take up the interrupted task of preaching the Gospel to these cruel heathen. It was a most discouraging task, progress being so slow that Borneo was considered the most difficult field in the Dutch East Indies. In 1903, after thirty-seven years of work, there were but 1,983 native Christians upon the nine stations upon Borneo, while the work upon Sumatra and Nias, commenced later than that upon Borneo, was flourishing. The missionaries upon Borneo complained over the unwillingness of the heathen to hear the Gospel, and one of them called the island the valley of dry bones.

But in spite of discouragement and unwillingness of the heathen to hear, the faithful missionaries continued in their labor of love. And now, just fifty years after the martyrdom of Mr. Rott and his companions, the dry bones upon Borneo are shaking, and signs of life are appearing. During the year 1908, 146 heathen were baptized, and 340 remained under instruction for baptism at the close of the year. The missionaries report that doors and hearts are opening in a hitherto unknown manner. Among those heathen who were baptized in 1908, there was found the great-grandson of the chief of Tanggohan, in whose house Mrs. Rott and her little children were kept prisoners for three days in 1859, before they escaped, and the whole descendants of that chief are said to be favorable to Christianity.

A time of revival seems at hand among the heathen of Borneo, where the Rhenish Missionary Society now reports 10 stations, 13 European ordained missionaries with 11 wives, 2 native evangelists, 40 native teachers, and 28 voluntary native helpers. There are 2,445 members of the congregations (1,256 communicants), and 1,204 heathen pupils attend the 31 missionary schools.

#### CHURCH UNION IN CHILI

Dr. Browning, of the Presbyterian Mission in Chili, South America, sends a very important communication in reference to the movement toward Christian Union. Since many believe that the different Evangelical churches of Chili represent antagonistic creeds and rival methods of work, the missionaries felt impelled to make a formal declaration touching the essential unity of believers in Christ and the solidarity of all the evangelical work.

The different branches of Christ's Church have naturally created diversities in expression of doctrines and methods of work, yet they have been one in so far as they have been loyal to Christ and have loved one another.

We believe that this diversity in form and method has been a distinct gain, for it has tended to preserve all phases of Christian doctrine and experience. So long as differences of climate, speech, education, and temperament exist, there will be variations of tone and emphasis in the proclamation of the everlasting Gospel.

We recognize, therefore, differences in matters of government, organization and doctrinal forms, yet we wish to affirm our unity in the great essentials and to express our sincere desire to enter into more cordial relations with all who in unfeigned faith endeavor to save men through Jesus Christ, our Lord.

We believe in—

1. God, the Father Almighty, Maker of Heaven and Earth;

2. In Jesus Christ, His Son, who is our Prophet, Priest and King;

3. In the redemptive work of Christ as the only hope of a race that can not be self-redemptive;

4. In the Holy Spirit, who begins the work of salvation in the heart and completes it in the perfect sanctification of the believer;

5. In the baptism of the Spirit in every surrendered life, in order to effective service in saving souls;

6. In the continuous existence of the soul and the judgment of all men according to the deeds done in the body;

7. In the Church Universal, of which all true believers of every age and clime are members, the only representative head of which is Christ;

8. In the inspired Bible as authority in faith and practise;

9. In the individual right to exercise reason, conscience, and will before God;

10. In the obligations resting upon all Christians to obey our Lord's Command to preach the Gospel to every creature.

The gage of religious truth is its power to transform character, and we declare that all the Evangelical Churches in Chili are a unit in their efforts to raise up a body of Christians who shall glorify Christ in their lives, and whose faith shall be evinced in such good works as these: purity, honesty and truth in character, speech and act; personal cleanliness, thrift and economy; conscientious performance of duty in home, business and society; patriotism in obedience to law and hearty compliance with every just decree of government; Christian education looking to a balanced development of the spiritual and intellectual; in works of charity to the needy and suffering; the sanctification of one day in seven as a day of rest, worship, and service to God; temperance, and the endeavor to extirpate the national vice of intemperance through Christian effort and the all-powerful Spirit of God.

Finally, we covenant to unite our prayers and our efforts for a wide-spread revival in Chili.

# AMERICAN METHODISM IN AFRICA

BY BISHOP JOSEPH C. HARTZELL

The Methodist Episcopal Church is this year celebrating its African Diamond Jubilee, in commemoration of the completion of seventy-five years of missionary work in Africa, and throughout the world. The first Methodist missionary, Melville B. Cox, arrived in Liberia in March, 1833, but American Methodism was really organized in Africa thirteen years earlier. The first immigrants to Liberia sailed from New York in 1820 on the *Elizabeth*, the *Mayflower* of the future republic, and among them was Daniel Coker, a minister of the Methodist Episcopal Church. He organized on shipboard the first church of this denomination for Africa, and for thirteen years he was the leader of this company of Methodists among the colonists. He also served as governor, pastor and physician. Thus Mr. Cox's arrival in 1833 provided for the official recognition and organization of a church already inaugurated.

Cox was a man of excellent training and of unsurpassed consecration. But his health was impaired and he could not have passed the physical examination of any missionary society to-day. He lived only to inaugurate his statesmanlike plans, and in four months and twelve days after his arrival in Africa was in his grave. But his self-forgetful consecration has been an inspiration through the years, and the Church still remembers his heroic words, which he asked a friend to put upon his tombstone, if he died at his post: "Let a thousand fall before Africa be given up."

Reenforcements were sent. But disease and death made the opening years full of discouragements. Eight white missionaries, one after another, died

in the colony, and frequent attacks of fever emaciated the remaining members. A heroine of these early missionaries was Miss Sophronia Farrington, who refused to abandon the station when all the American missionaries had either died or were compelled to return to America. Thus this "Lone Woman in Africa" became a living link in the history of Methodist Episcopal missions on the African continent.

## The First Twenty-five Years

During the first twenty-five years the Church was greatly interested in its mission work in Liberia. The annual appropriations reached \$30,000; but the environment of the work was very unfortunate, humanly speaking, for the climate was unhealthy, and the people who migrated from America were poor, and the government was unable to open the way into the more healthy sections in the interior. In fact, it is only in comparatively recent times that great and wealthy nations have been able to extend civilization far into the interior on the west coast of Africa. Other missionary societies of America and Europe, Roman Catholic and Protestant, met the same difficulties in the prosecution of their work, and all except our own and the Protestant Episcopal have withdrawn from the field entirely. Recently the African Methodists have begun work.

As indicating the spirit of American Methodism, Bishop Levi Scott, one of its general superintendents, went to Liberia in 1852 and made a thorough study of the situation. The conviction became general that only negro missionaries should be employed in Liberia. To secure Episcopal supervision, upon the recommendation of Bishop

Scott, the law of the Church was changed so as to provide for the election of missionary bishops, whose jurisdiction should be confined to the countries to which they were appointed. Two colored men filled this office — Bishop Francis Burns, 1858-63; Bishop John Wright Roberts, 1866-75; the former having lived five years and the latter nine years.

In 1876 another general superintendent, Bishop Gilbert Haven, visited Liberia and sought to rally the missionaries on lines of aggressiveness, and to arouse the waning interest at home; but the continued unfavorable conditions as to health and the failure to raise up an indigenous ministry, together with the loss of interest in Africa abroad because of the Civil War and the tremendous problems concerning Africa at home, following the war, all combined to affect unfavorably the work in Liberia and to dampen the ardor of the Church. At times it was seriously contemplated to abandon the field entirely. From 1854 to 1877 only one lay missionary was sent out.

But despite adverse conditions, the first half-century was not without its results. At the close of the period there were 27 churches and 2,508 members, and 35 Sunday-schools with 2,178 scholars. One of the notable native leaders of this early period was Rev. Charles A. Pitman, who died in 1892. When Rev. John Seys, one of the early superintendents of the mission, was on his way to open a new station in Heddington, in 1840, he outwalked his luggage-carriers and was lost in the jungle. Shouts for help brought a little boy of the Aneah tribe to his relief. Mr. Seys was won by the boy, and with the consent of

his parents, placed him in school at Monrovia. There he learned the printer's trade, was educated in the mission schools, and later in America. He became a preacher in Liberia in 1862, was sent as a missionary to the aboriginal tribes, was a presiding elder for twenty-four years, and the first delegate from the Liberia Conference to the General Conference of the Methodist Episcopal Church in America. He was also prominent in the affairs of the Liberia Republic.

#### **Bishop William Taylor**

The *second period* of the mission opened in 1884 with the election of William Taylor as Missionary Bishop for Africa. Bishop Taylor had gained a world-wide reputation as a prominent missionary evangelist in California, Australia, India, Europe and South America. In the two last continents he had inaugurated the plan of self-supporting missions, which were to pay for their own maintenance after the first year or two. His election to Africa was with the understanding that he should administer the work already in charge of the Church in Liberia, and should also be permitted to found upon the continent other missions upon his cherished plan of self-support. During the twelve years of his administration the old work in Liberia was strengthened, altho it received only the small annual appropriation of \$2,500 from the Board of Foreign Missions. The Bishop began work at many centers among the raw heathen in Liberia on his special plan. He also opened missions on the Kongo and in Angola, and made a small beginning in Portuguese East Africa. The "self-supporting plan" for establishing and maintaining missions in Africa did not prove a success, and in



THE OLD UMTALI METHODIST MISSION, EAST CENTRAL AFRICA

the end nearly all the missions were abandoned, except those in Angola and parts of Liberia. Some permanent foundations were laid, especially in Angola, where the largest number of tried and faithful missionaries had remained upon the field. Bishop Taylor's great service to Africa as a missionary was that he held before the thought and upon the conscience of

comparative failure of his plans. During the twelve years of his administration nearly \$400,000 were expended, beyond the appropriation for the old work in Liberia, by the Foreign Board; and of the 250 people (counting women and children) sent out, 50 were found on the field in 1896, most of them being in Angola. These results emphasized tremendously the



THE HARTZELL BAND, LIBERIA, WEST AFRICA

This band is composed of students in St. Paul's River Industrial School, Liberia

American Methodism the vast and inviting fields on that continent, preparing the way for larger forward movements when conditions would become more favorable. His visions of what ought to be done were clear and comprehensive. In addition to this great service the outcome of the "self-supporting mission plan" in Africa proved an object-lesson of inestimable value to the Church. The Bishop himself in the end came to realize the

necessity of the regularly organized and well-tried missionary methods of the Church. The growth of permanent "self-support" in foreign mission fields is in proportion as these methods are followed and wisely administered.

The *third period* of American Methodist missionary work in Africa began with 1896, when the General Conference retired Bishop Taylor, accepted as foreign missions of the Church what remained of those he had begun on the

"self-supporting plan," and elected the writer his successor as Bishop for Africa.

Several things combined to emphasize the importance of this new era and to insure increasing success for the work. All that had been accomplished by Bishop Taylor was gratefully acknowledged, and the fact that

for the Gospel, was in full tide, stirring every section of the Church as never before concerning its duty toward Africa. Among the more than 300,000 negro communicants of the Methodist Episcopal Church in America there were developing many leaders whose thoughts were turned toward Africa, and who were coming to



THE METHODIST CONGREGATION AT QUIONGUA, ANGOLA, WEST AFRICA

the General Conference had committed the Church to the opening of missions in every part of the continent where, in the providence of God, it might be called, was accepted as an imperative providential summons for a great forward movement. The outlook in the Republic of Liberia was more hopeful. The marvelous opening up of the continent under different European governments, among whom it had been parceled out, by which the way was being prepared everywhere

feel their special responsibility for its redemption. In addition, the Church had come to recognize the efficiency of the Missionary Episcopacy in the administration of foreign fields, and was ready, through its Board of Foreign Missions, to maintain the work as it should develop. Beginning with 1896, for the first time American Methodism began to fully awake to its responsibility to the whole continent of Africa, and seemed ready and anxious for the inauguration and support of

plans looking to large development, not only in the old centers, but wherever it should be providentially led. It was the era of growing world-wide missionary methods and faith, as well as the dawning of Africa's day, and



MEMBERS OF THE OFFICIAL BOARD IN THE LOANDA  
METHODIST CHURCH, ANGOLA, WEST AFRICA

the Church was ready for the call of God.

The policy of the administration since 1896 has been to strengthen the old work in Liberia, especially in its enlargement among the raw heathen, the reorganization around strategic centers of the remnants of Bishop Taylor's work wherever found; and the entering of other strategic centers as resources in workers and finance were secured. In Liberia a college, with a system of primary schools, and a mission printing-press were inaugurated, self-help in the support of the mission and the building of churches advanced, and the administrative efficiency of the work strengthened. During the four years following 1896 twenty-three trained negro men and women, from our schools in the Southern States, were sent to Liberia.

In 1904 Dr. Isaiah B. Scott, of New Orleans, was elected a second Missionary Bishop for Africa, and since then has had charge of the work in Liberia and continues the same lines of aggressive policy. The present membership is 98 ministers and native helpers and 4,297 communicants, with property worth over \$175,000.

In Angola, a great Portuguese colony in West Africa, south of the Kongo, on the foundations which Bishop Taylor laid, we have several vigorous and growing mission centers, with valuable property, one center being 400 miles in the interior. In the capital city of Loanda on the coast, where we have our most valuable property, our educational and church work have been especially successful. In addition to the work of the parent board, our Woman's Foreign Missionary Society is erecting a \$10,000 building for the establishment of a girls' school. Two hundred and seventy-five miles in the interior, at one of our industrial stations, we have a well-equipped mission press, where large amounts of literature in the Portuguese and native Kimbundu languages are being published. The British and Foreign Bible Society is about to issue an entire New Testament, the translation being the work of our mission.

In the Madeira Islands work was opened in 1898 among the Portuguese Roman Catholics. Recently a \$20,000 property has been bought, located in the center of the city of Funchal. Here are the headquarters of the mission for the islands. We have three centers, where the usual lines of work in mission stations are being carried forward. We have also a sailors' rest, to administer, as far as possible, to the sailors of the many ships which anchor

in the beautiful harbor during each year. This work is especially interesting because of its relation to other groups of islands near by, and of the wider field of Protestant evangelism among the Roman Catholics of Portugal. Occasionally the spirit of Jesuitism manifests itself in various phases of opposition. For example, we have had four Bible burnings within a few months. But steady advance is made and liberal-mindedness among

and Abyssinia. In 1908 we had nine members and a few probationers. To-day we have over 75 mission stations, with nearly 2,000 in our Sunday- and day-schools. From here nearly 100,000 native men and boys on an average are in the mines at Johannesburg, earning good wages. There many of them become converted and learn to read and write in the mission schools, and return full of enthusiasm to give the Gospel to their people.



"LUXURY" IN THE MISSION FIELD—A MISSIONARY'S HOME IN RHODESIA

the Portuguese people grows, and as a rule the officers of the government are men of larger vision and better judgment than those who, years ago, drew the laws having for their purpose to hinder as far as possible Protestant mission work. We publish a monthly paper in the Portuguese language, in which regularly appear the International Sunday-School Lessons.

On the east coast, in Portuguese East Africa, is one of our most encouraging missions. The events of historic and tragic interest in the continent which have transpired in this section are surpassed only by Egypt

We pick the best of these, train them a while, get them as well married as we can to girls from our schools, and it is astonishing how efficient and faithful they are among their people.

We have here also a well-equipped printing-press. Two papers, one in Portuguese and one in the native African language, are published. Here the New Testament has been published in two languages, the final work being done by the London and New York Bible societies. The complete Old Testament is now being published in America. Each year from 250,000 to 300,000 pages of Christian litera-

ture are printed from this center, and the work is in its infancy.

In 1897 an important event occurred in relation to American Methodism in Africa. As the result of visitations to Rhodesia in East Africa, extensive correspondence and personal interviews with the late Cecil J. Rhodes, Earl Grey, the present Governor-General of Canada, and other representatives of the British South Africa

and boys, gardens and farms, with beginnings of what we hope will be industrial shops. The property lies in a beautiful valley, 3,500 feet above the sea, with surrounding mountains. Ten miles away is the new town of Umtali, with banks, public library, stores, public buildings, with a European population of over 600. Here we have a \$25,000 church property among the whites and a strong native church. In



THE RISING GENERATION—CHILD LIFE IN RHODESIA

Company, there were deeded to the Methodist Episcopal Church at Umtali 13,000 acres of land and buildings, the latter costing the company over \$100,000. These buildings were chosen from those of a town which had been determined should be removed ten miles farther east into another valley, so as to facilitate the adjusting of the boundary lines between Portuguese East Africa and Rhodesia, and the incoming of the railroad from Beira on the coast 200 miles to the east.

Here we are developing a large industrial center, with schools for girls

another direction, ten miles, in a great mining center, we have another beautiful church for white people, and two strong native churches with large congregations, and day- and Sunday-schools. In various directions, fifty and a hundred miles, we have several centers among the raw heathen, with out-stations multiplying. Beyond these are centers of population of from 10,000 to 50,000, lying in various directions, appealing for missionaries to give them the Gospel of Christ. Here we also have a mission press and have begun the publication of hymns, tracts,

etc. The cooperation of the government is cordial and effective. The schools among both whites and natives are under a general law, and financial aid given annually according to grades. Our mission lands in Rhodesia aggregate over 20,000 acres, located in various centers.

In 1907 American Methodism was called to North Africa by a series of events as clearly from the Lord as was Paul's call into Macedonia. More than half of the 1,100 delegates to the World's Sunday-school Convention at Rome that year were from America, and among these Methodism was well represented. On the way to Rome the ships, among other places, stopt at Algiers and saw the great open door for the Christian Church, to enter upon the work of giving the Gospel to the twenty millions of Mohammedans who dwell in North Africa. For some years there have been independent missionaries and also some sent out by the North Africa Mission, an interdenominational organization of England. Some excellent work has been done, but as yet no great missionary organization had entered North Africa west of Egypt a distance of more than 2,000 miles. One-third of the people of Africa are in the grip of Mohammedanism. Meetings were held on shipboard and in Rome, where earnest prayer was offered to God in relation to the duty of the American Church toward that section of the continent. By a consensus of opinion among Christian workers of different denominations, it was felt that American Methodism should enter that field, and when appealed to I stated that at least \$25,000 a year for five years would be needed to inaugurate such a movement, as we must go not only into

Algeria, but Morocco, Tunisia and Tripoli. It would also require the authorization of our Board of Foreign Missions to insure the permanency of the work; \$50,000 was subscribed, being \$10,000 a year for five years, and in November, 1907, our Board of Foreign Missions authorized the opening of the work. A very encouraging



ST. ANDREW'S M. E. CHURCH, UMTALI, RHODESIA

beginning has been made. The superintendent has had twenty years' experience in India, and has entered upon his work. A younger man, who is a genius in language, has consecrated his life to the preparation of Christian literature for the Mohammedan world, and the two annual conferences of our Church in Germany are raising money for the establishment of a printing-press, where, in a few years, we hope to be able to print in the Arabic, native Kabyle and other languages any literature needed for evangelistic work among the Moslems. We have a well-equipped school among the French Roman Catholics. We have under our care and direction nearly 250 women and girls, mostly Mohammedans. The various phases

of industrial work for girls, visitation of homes, evangelistic work, etc., are being carried forward. The school and the work among the girls and women are under the direction of three ladies, who are masters of two or three languages, two of whom have been successful workers in that field for sixteen years. Two other missionaries are under appointment. In Tunis, 500 miles to the east, we have

\$300,000 as a thank offering during this year has received most hearty endorsement, not only by the Board of Foreign Missions, but by all the bishops and editors and many other prominent men of the Church.

The inauguration of the jubilee year in Washington City, January 17, 18, 19, was an event of unusual significance in the annals of aggressive missionary propaganda. President



SCHOOL AND CHURCH AT MONONDAMBIRIA'S, AN OLD UMTALI STATION

The man at the right with a hat on is the teacher. This station is located in Rhodesia

three workers, an American Bible shop and rooms for various kinds of evangelistic work. In the two places we have several very efficient natives. Others well qualified on the field are offering to unite with us, feeling sure that the Lord is in the movement. Plans for enlargement are being carefully discust.

American Methodists have faith that, beginning with 1909, a fourth and still more aggressive period than any preceding will begin in relation to their missions on the continent of Africa. The proposition to raise

Roosevelt delivered a very remarkable address. The Woman's Foreign Missionary Society is raising \$50,000, and the twenty negro annual conferences of the Methodist Episcopal Church in the United States are raising \$25,000. The success of the work, especially in the past few years, and the unparalleled opportunities for enlargement have profoundly stirred the whole Church. The annual appropriations of the Mission Board have been greatly increased. In addition to this, for twelve years from \$10,000 to over \$30,000 a year have been given as

special gifts by the friends of Africa. We now occupy seven strategic centers, three on the west coast, two on the east and two on the Mediterranean to the north. These represent about 500,000 square miles of territory and more than ten millions of pagan and Mohammedan Africans, who will probably never receive the Gospel of Jesus Christ unless given to them by American Methodism. We are pleading for fifty more trained missionaries, several training schools for natives on the field, the enlargement of our mission presses, equipments for industrial stations and for hospitals and medical dispensaries.

#### **The Contest for Africa**

Three religious forces are contending for the conquest of Africa. The oldest is that of paganism, which holds in its power to-day 100,000,000, only a few of whom have heard the Gospel of Jesus Christ. Paganism is a religion without books or literature, as they have in China, Japan and other Oriental countries, and presents a most difficult type of missionary work; and yet, wherever the Gospel of Christ is preached in sincerity and the forces of the Christian Church can have a chance, these people are redeemed and speedily lifted into intellectual and social conditions which are permanently Christian. It is a sad comment on the lack of faith and effort on the part of the Christian Church that, nearly 2,000 years after Calvary, on the continent where there were the most ancient civilizations, where the people of God were trained in adversity for their future place in the world's redemption, which gave the world its great law-giver, Moses, the hiding-place of the infant Christ from His murderers, which furnished

the Cyrenian who carried the cross for the fainting Christ, and from which for centuries Christian nations were made rich by the unrequited toil of its people, there should yet be on this continent the largest section of the human race that has not yet heard of the Gospel of Jesus Christ.

Next in point of numbers stands Mohammedanism, 59,000,000 strong. Nowhere is the missionary spirit of the Moslem world manifesting itself more actively or more successfully than in Africa. The intellectual center of this greatest and most powerful and aggressive foe of Christianity is in that wonderful university in Cairo, Africa. The center of the Senusian movement, which is to the Moslem world what Jesuitism is to Roman Catholicism, and which is extending its influence in every land, is in North Africa. Moslem missionaries are at work among pagan Africans in many centers with increasing success.

Third, and smallest in number by far—numbering, all told, a little more than 2,000,000—is Christianity. In South Africa, under the British flag, there are perhaps a million and a quarter white people who are classified as Christians. North of this in the vast continent as a whole there are some Christian centers; but how few there are in comparison with the multitudes of aggressive fanatical Moslems, or the untouched pagan black races!

As events are transpiring now, another century or two and the dominating religious power in Africa will be Mohammedan. Christianity in the third and fourth centuries had its greatest centers of intellectual and spiritual power in North Africa, the land of Tertullian, Cyprian, Athenæus and St. Augustine. Beginning with

the middle of the seventh century, in thirty short years the sword of Mohammed swept from the Red Sea to Gibraltar, and began the annihilation of the North Africa Christian Church. For thirteen and a half centuries the Moslem ramparts have stood along that Mediterranean coast in sight of Christian Europe in defiance of the Christian's God. But a new day has dawned. The sword is no longer in the hand of Moslem nations. The world has become utterly tired of the crimes of Mohammedan fanaticism. In the Mohammedan world itself there is agitation and discouragement. The doors are open for the Christian missionary as never before in Moslem lands. In one Methodist Episcopal district in India there are forty native preachers who were formerly Mohammedans, and throughout the world the evidences are increasing that the Gospel of Jesus Christ will have its way among those people also. The missionary problem of the twentieth century is the evangelization of the Moslem world, and it is just as true that the missionary problem of Africa is the conflict between Christ and Mo-

hammed, either directly as in North Africa, or indirectly as manifest in the questions which shall first reach, with its teachings, African paganism.

American Methodism plans to have its place and share with the other sections of the kingdom of Christ in the redemption of Africa. Our greatest problem is at home, in awakening the Church sufficiently to furnish resources in workers and finance. But the tide is rising, and while the eyes of the world are centered upon that continent as upon no other in matters of commerce and in the development of colonial empires, it is hoped that our faith shall be realized. Questions relating to the power of the Gospel among less favored races, of the capability of such people to rise to higher conditions, and all other practical matters relating to missionary movements, and also the results of the Gospel among men, are now solved; and, as with other sections of the unsaved world, so in Africa the call is for thousands of consecrated young men and women and for hundreds of thousands, if not millions, of consecrated money.

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### EQUIPPING A CHURCH IN AFRICA

That \$250 will build and equip a mission station in Africa seems incredible, but this is what the Africa Diamond Jubilee Commission proposes to do with the money generous Methodists donate to the cause. Here are the items: \$150 to build the school or chapel; \$25 to furnish the same; \$15 for a bell—necessary there since native Africans have not learned to regulate their day with a time-piece—and \$5 for a clock. An idea of the value of time is lacking in the native African. The clock thus becomes an object-lesson of value, and it is further a necessity in regulating the time of

the ringing of the bells for school and church. Then would follow \$5 for a lamp (think of a lighting plant for that sum!) \$25 for a pole, mud, and thatch parsonage; \$25 for a corn-mill, hardly an adjunct to an American church or school, but quite popular and serviceable in Africa, as many come, bringing their corn to be ground. The school children do the work, and the mill thus becomes a source of income to support from ten to twenty children in school, as well as an object-lesson in industry and in improved industrial methods for pupils and people alike.

## THE STORY OF MULUNGIT

Mulungit was the son of a man who had been very wealthy before he lost his cattle through Africa's great plague, the rinderpest. He was influential among the young Masai warriors because of his mental acumen, physical prowess and gifts of leadership, and was therefore chosen chief over one division of his tribe. He was fluent in the use of three African tongues—his own Nilotic, and two of the Bantu languages, Kiswahili and Gikuyu. While *en route* to Uganda with three other young men, one night during 1900, Mulungit stopt at Naivasha, where, for the first time he heard the Gospel from a passing missionary.

The Masai are pastoral and war-loving. Their wealth consisted of large herds of cattle and sheep. So great was their prowess in war that, in the old days, before the decline of their prestige, the very mention of the Masai name struck terror to the hearts of East African tribes as far west as Uganda.

Kijabe, the headquarters for the Africa Inland Mission, recently visited by Theodore Roosevelt, overlooks the Kedong Valley. Until the summer of 1903, Kangundo had been the headquarters. About this time a spirit of intercession descended upon the missionaries at Kijabe in behalf of these people. Soon after, some Masai from Naivasha were reported in camp near the Kijabe railway station. Three—two men and a woman—came to the mission. The woman was suffering severely from an ugly ulcer on her forehead. They were in quest of medical attention. Mr. Stauffacher—destined to become the first missionary among the Masai—was entrusted with her case. God blest the means employed, and in a week the ulcer dis-

appeared entirely, occasioning much gratitude.

Unacquainted with their language, the mission was in great need of several bright lads from whom to learn it, and help in this particular was solicited. Returning to Naivasha, these travelers acquainted Mulungit with the desire of the missionaries, who hailed the prospect of satisfying their soul-thirst. Ever since that chance meeting with the missionary at Naivasha, the desire to know more of the Gospel had burned in his heart. And he went at once. His compensation was three rupees a month (one dollar) and food. He would have remained without any compensation. He soon became a constant attendant upon the services, his acute mind drinking in the miracles of divine revelation, so soon to transform his life.

His spiritual progress was rapid. In two months he led in public testimony and prayer. He often talked to the people, and interpreted for Mr. Stauffacher, now regularly visiting the Masai in their kraals down in the valley. His clear logical deductions, even in things theological, filled the heart of the missionary with joy. About this time, he came into possession of a khaki suit, and on one of these visits he asked: "Does God know all about everything we do?" Assured that He did, he said: "If I had made this coat, and put something into these pockets, wouldn't I know what they contained? Just so God, who made me, must know all about me, and what is in my heart."

After living at Kijabe five or six months, much to the surprise of his people, he refused to return to Naivasha, altho he visited his people occasionally. He told his "boys"—the

young warriors under his command—that he had received the word of God, and therefore did not intend to return to them again, which elicited scoffs and jeers. Notwithstanding, he told them all he had heard, and gave his reasons for this decision. Then they used threats, which likewise fell harmless from the shield of his faith. Then they tried riches and sensuous enjoyment.

One evening, after a meeting of all the young warriors, they offered him ten cows (valued at \$350), if he would return, and even to build a new kraal, in which he was to be the big man, with authority to make wives of any of the girls of his tribe. Foiled again, tho the seduction of this temptation was strong beyond all words, they threatened him with a good beating. He asked them to wait until the next morning for his decision. While the camp was wrapt in slumber, he climbed over the fence of the kraal and disappeared, and next morning reported at the mission to Mr. Stauffacher that he would remain at Kijabe for his food and clothes, declaring that he dedicated his life to God, for service among his people, and wished to be trained effectually to interpret to them all the words of God. Warmly welcomed, he shared a room with Mr. Stauffacher, with whom he had many conversations concerning the things of God, sometimes prolonged beyond midnight. One night, especially thoughtful, Mulungit asked: "What did the missionary whom I first met mean by eating bread and drinking the juice of fruit? and what does baptism signify?" Then, for the first time, he was given instruction as to the Lord's Supper and baptism, which soon bore fruit. Two weeks later he

applied for baptism. After being fully taught the meaning of this act, Mr. Hurlburt baptized him into closer identification with Christ's death and resurrection.

The government, about this time, having assigned the Masai to a reservation at Laikipia, Mulungit went to Naivasha to visit his people. His "boys" prest him to accompany them to the reservation, submitting for consideration an attractive offer, which, on his return to Kijabe, he discust with Messrs. Hurlburt and Stauffacher. They had told him that, if he would associate himself with them, they would permit Mr. Stauffacher to live near them, and grant him the privilege of opening a school and preaching the Gospel, alleging that they were ready to hear the words of God. Mulungit esteemed this a great opportunity to propagate the gospel of grace, and it was arranged that he should go to Laikipia immediately, Mr. Stauffacher to follow in a few days. Unforeseen circumstances, however, prevented the latter from carrying out his plan for eight months.

Shortly after he had decided to work at Kijabe without pay, the missionaries noticed that in starting for the railway station he usually took a by-path. When prest for the reason, he said he enjoyed being alone at times to think over the words of God and to plan how he might evangelize his people.

Upon reaching the reservation, Mr. Stauffacher made diligent inquiry for two months after Mulungit, but in vain, during which he prayed earnestly for his return. Then, about two o'clock one morning, he was awakened by some one crawling under the cover of his tent. Lighting his

lamp, he found a boy sitting at his bedside, apparently ill. After a silence he said, "Soba, Bwana" ("Peace, Master"). It was Mulungit. Then followed a thrilling story of adventure, with hardships, such as few boys of seventeen could ever relate. Responding to an indefinable leading, he had set forward in a path to the Assambur country, through a land uninhabited save by wild beasts such as lions, leopards, rhinoceroses and hyenas, and during four days and nights, despite hunger, cold, and exhaustion, he pushed on to his destination. Thus the hand of God led him, unprotected and alone, through one of the worst lion zones of equatorial Africa, sustained him in hunger, and the chill of night at 5,000 feet above sea level, comforted him in loneliness, and brought him to again cheer the heart of His faithful messenger. But his condition was fearful. He was in no condition to eat the white man's food, but must get Masai food at a kraal, for by the addition of certain herbs to their milk and meat they impart medicinal properties, held to be beneficial in cases of fatigue. Before taking leave of his friend and benefactor, Mulungit told him that three white men had offered him employment at three or four times larger wages than that received at the mission, but he had refused, asserting that, if he left his own people, he would return to the mission.

Love led him now to traverse the Assambur, the Kamasia country, and the Gwasangishu plateau in all which we hope to open up new stations. Familiar with these vast areas, teeming with tribes speaking the Nilotic language or dialects of it, and still without the Gospel, who shall dare to

say that God has not raised him up to guide us to the strategic points!

#### **Mulungit's Absence**

But, to resume our narrative, Mulungit went away promising to return the same evening, but he did not. The next day it was reported that he had accompanied a government expedition against the Nandi. The report was false. Instead, he had gone to Nainvasha to get his mother and property. Nothing more was heard of him for weeks. Then his mother told Mr. Stauffacher that Mulungit would report to him the next day with all his cattle. He came, but left his cattle at his kraal, explaining that he expected to build a new kraal near the mission, and would then bring his chattels; but, before his plans were realized, he was sent by a government officer to go out with a number of warriors to capture some Wandorobo, who had killed a number of Agikuyu while bringing food to the government station. He was absent for several months.

In the interim Mr. Stauffacher became ill and was obliged to return to Kijabe. Mulungit accompanied him on a trip to visit the Friends' Mission near Kisumu. Intending to remain there for some time, he suggested that Mulungit go on to Uganda, to study of the work of the Church Missionary Society there. When sailing from England, Mr. Stauffacher had met a gentleman, later principal of the Mengo High School, the largest educational institution in Uganda, and gave Mulungit a letter of introduction to him, who at once took interest in him, and as a special favor put him under the care of one of his leading boys, who took great pains to show him in detail everything about the place. He

was permitted to sleep with the boys in their domicile, and was given all the privileges of a regular student. He spent a week in the midst of the student body, attending every session of the school. Sunday he visited the cathedral at Mengo, which aroused his wonder and admiration. He was struck by the fact that as each communicant passed out a coin was dropt into the receiving-box. The power of example led him to do likewise. He learned that the members of this church were supporting several missionaries to the people on the outskirts of Uganda. For the first time in his life Mulungit appreciated the spirit actuating missionaries, despite the carefulness with which Mr. Stauffacher sought to explain their motives. Notwithstanding, his comprehension awaited this definite object-lesson of altruistic giving in order that a great truth might be struck into clarity, words alone being too poor to rouse his inert sensibilities.

The next day he visited the king of Uganda, probably two years younger than himself, an intelligent Christian with a good grasp of English, and influential among his subjects. Upon learning that a young Masai chief desired to see him, he dismissed his audience and gave Mulungit a cordial welcome. He was curious to know why he had visited Uganda. He replied that he was a Christian, and wished to study the work of the mission that he might undertake a similar work among his own people. The king was greatly surprised that a Masai chief should be a Christian, and said he was glad that the old war times were passing away.

Mulungit intended to return to Kijabe at once, but after crossing Lake

Victoria Nyanza, for the first time riding on a steamboat, he was stricken with African fever at Kisumu, and by the time he reached Naivasha he was unable to care for himself. After nearly a month his health was sufficiently restored to permit him to return to the reservation at Laikipia.

#### **His Final Return**

Mr. Stauffacher, having recovered his strength, returned to his station. One Sunday, at noon, after about a month, two boys reported Mulungit at a feast in the big chief's kraal, desirous to see him. He had a conversation with him, who promised to return that evening with all his possessions. The next morning he shaved his head—the sign for leaving his people—washed himself and put on European dress. Mulungit declared this was the day of his supreme decision for God, and, filled with the Spirit, he spoke with such wisdom, sagacity and fluency as recalled Peter's confession and Christ's approbation: "Blest art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Was it any wonder that the young missionary regarded this the happiest moment of his life? However, knowing that the devil would not release his hold without a fierce struggle, he warned Mulungit of impending distress and agony. This prophecy was soon fulfilled. They had no sooner reached the mission than a young Masai warrior, carrying a spear, informed Mulungit that he must return to the kraal at once. He responded immediately. To the mission this was a definite call to prayer. The habits, customs and associations of generations were soon to try issues with the emancipating power of the

Gospel. It was a crucial, critical period.

#### Resigning the Chieftainship

In a few days Mr. Stauffacher received a letter from the government official, requesting a conference concerning a Masai boy, whom he knew to be Mulungit. He correctly surmised that Mulungit had declared his intention to renounce his chieftainship. His intention had been conveyed to the big chief, who reported it to the civil authorities. The government officer, pending a conference with Mr. Stauffacher, held his action in abeyance. He assured him that he would summon Mulungit and the big chief the next day, discuss the question with them, and if, after that, he still desired to cast in his lot with the missionaries, he might be free to do so. At that meeting Mulungit clearly stated his desire to return to the mission, that he might become a teacher among his people, culminating in an understanding that another boy was to be chosen to take his place as chief. Shortly after the conclusion of these negotiations, Mulungit submitted a letter at the mission from the government officer, which, it was hoped, delegated to him final permission to stay at the station. He was warmly welcomed, but it was soon discovered that he was held in the thrall of some overmastering temptation. With the first line began the announcement that Mulungit had *revoked his decision* to come to the mission and would go back to his own people, and straightway Mulungit went to the mission cook-house, ashamed to face the question. Meanwhile the missionary sought his room and cast himself upon the bed, that he might, with some composure, interpret the cause of this

sudden revulsion, and plan a course of action. He believed that Mulungit desired to unbosom his heart, but felt that he would defer it as long as possible. Mr. Stauffacher finally sent for him. For some moments there was an oppressive silence, broken by the boy's question: "Bwana, have you anything to say?" "No, Mulungit; have you nothing to say?" The tractable features and noble carriage of the boy, which had been so commanding, had utterly forsaken him. He seemed infested by an alien spirit, capable of unfathomable depths of iniquity. He began apologizing for his action by a deliberate lie. This was more than his faithful friend could brook, who turned his face away and gave vent, in prolonged weeping, to his pent-up feelings. There swept over him, for the moment, a blast of utter desolation. This expression of grief so affected Mulungit that he hastened to his kraal, forsaking in his haste the two boys who had accompanied him. May it not have been that he too, like Peter, "went out and wept bitterly?"

The next day they met accidentally. Mulungit begged Mr. Stauffacher to assist him in achieving victory over his fierce temptation. He said that he had passed a sleepless night, since when he had taken no food. It was pathetic to hear him declare that, had he gone to sleep during the night and awoke to find himself in hell, he would have been happier than where he was. He expressed the hope that cessation from conflict might invest him with sufficient spiritual strength for victory. Mr. Stauffacher counseled him that character develops and strength is gained in the midst of conflict. His aptness in the use of illustration enabled him to get hold of this thought

for himself. He recalled the Masai raids, in which some warriors seemed to be adept in escaping the hard fighting by their acquired art of dodging responsibility. "Not these, but the hard fighters," said he, "are respected in the kraal. Yes, I see how God honors those who do the hard fighting." Comforted by this thought, and assured that Mr. Stauffacher would pray earnestly for his complete deliverance, Mulungit left, saying that he would confess his sin and seek victory through Christ.

Later he again appealed to the government officer for release from the chieftainship, somewhat discouraged as to the outcome, but believing that God was able to deliver him.

When the "boys" discovered that he was making a second effort to leave them, they called him to their kraal and threatened to spear him if he did not recant immediately. Seeing that he was sublimely fearless, they threatened to poison his food. Conscious that this did not cause him to waver, they went in a body to the big chief, and requested him to curse the boy. Mulungit left his own kraal at this juncture and remained at the mission. God's Spirit was in him to comfort and encourage, and "he endured as seeing Him who is invisible." During one of these trying days he asked to see Mr. Stauffacher's watch. Holding it in his hand, he asked, "Can you make a watch?" "No," said the missionary, "but we have clever men in America and England who can." "The man who made this watch," continued Mulungit, "knows all about it, don't he? If he wishes to stop it, or wants it to go, can he not do it? Just so, God made these 'boys'; He can prevent them from poisoning my food,

and from spearing me." Thus the great God taught His sorely tried child to commit his cause unto Him and be at rest.

The big chief responded to the request of the "boys," and in a drunken condition went to Mulungit's hut, and placed two stones under his fireplace, over which he poured some honey. Over this all the people of the kraal spit a bitter herb. This curse was supposed, in the superstition of the people, to induce speedy death. One stone was intended for Mulungit, and the other for the missionary who was held responsible for his declension from the tribal faith.

The government officer, in the meantime, persuaded that Mulungit was determined to stay at the mission, gave permission, and he immediately planned to remain there indefinitely.

Some days after, all the women of his kraal came to the mission, four abreast, each of the sets of four holding a stick—twenty-four in all—the leader singing a weird chant rehearsing Mulungit's apostasy, all joining in the chorus, the burden of which was two definite entreaties: do not break friendship; do not break our kraal. His departure, they believed, would do both. Mulungit was deeply touched, for his own mother was of the number. The chanting continued for several hours. Observing its effect upon the boy, the missionary commanded them to desist. Then, spitting the bitter herb all over the place, and muttering curses, they decamped. His mother, however, remained. She proposed to keep her seat under a tree on the hillside until her son died, believing this dire fate would overtake him within two days. Eventually, however, assured that in such an event

she should be called, she returned to her hut.

Finding their power over him broken, the young men of his division of the tribe yielded, and welcomed Mulungit to their kraal, made peace with him, and wished him success. The big chief, however, in a drunken fit caused considerable excitement, and, together with the elders, is still much soured by the affair.

#### Mulungit at the Mission

Mulungit continues with Mr. Stauffacher at the mission to the Masai at Laikipia, preparing to evangelize his people, voluntarily serving without compensation. He has been given a garden plot, which he is cultivating. Until it yields, the mission supplies his food. He is planting his garden as an example to his tribe, the Masai in question not being given to agriculture like the Agikuyu. Generations of nomadic life have made physical labor supremely unattractive.

Mulungit's story is known to the various tribes far and near. This alone has done more to publish the purpose of the mission throughout the country than months of preaching. Thus God makes "the wrath of man to praise Him."

During the last week of October Mulungit accompanied Mr. and Mrs. Stauffacher to Kijabe, to attend the Annual Bible Conference. He was surprised to see so many new missionaries. He wanted to know what they were doing or intended to do. When told that the writer, who had just come to the field, among other duties would transmit to the people of America and England a history of the development of the work among the natives, even sometimes writing up the story of his deliverance from satanic bondage, he was greatly interested, and said that he hoped some time to be able to give expression to the marvelous things which occupied his mind prior to his conversion, as well as those which have followed since and now fill his vision.

We trust that we may be able to give further information concerning Mulungit. No better spiritual investment can be made in the bank of heaven than a ministry of intercession for this "human document, the seal or which has been broken by his faith in the transcendent power of the Gospel of Jesus Christ." Satan desires to *unmake* this life. Resist the hinderer through your intercession.

## A CHRISTIAN WORKER'S EQUIPMENT

BY REV. J. HUDSON TAYLOR

A life yielded to God and controlled by His Spirit.

A restful trust in God for the supply of all needs.

A sympathetic spirit and a willingness to take a lowly place.

Tact in dealing with men, and adaptability toward circumstances.

Zeal in service and steadfastness in discouragement.

Love for communion with God and for the study of His word.

Some experience and blessing in the Lord's work at home.

A healthy body and a vigorous mind.

# MEMORABLE MISSIONARY DATES FOR AUGUST

PREPARED BY MISS BELLE M. BRAIN

August 1, 1834.—Death of Robert Morrison.

See *MISSIONARY REVIEW*, May, 1907; also "Modern Heroes of the Mission Field," by Walsh.

August 1, 1838.—Emancipation Day in the British West Indies.

See "New Acts of the Apostles," p. 265, by Pierson.

August 3, 1823.—Birth of Frederick William Baedeker.

See *MISSIONARY REVIEW*, February, 1907.

August 4, 1841.—Birth of James Chalmers, of New Guinea.

See "Autobiography of James Chalmers," by Lovett.

August 5, 1897.—Death of Bishop Edward Bickersteth.

See "Encyclopedia of Missions."

August 6, 1844.—Birth of Bishop Smythies.

See "Encyclopedia of Missions."

August 8, 1812.—Rice, Hall and Nott landed at Calcutta.

See *MISSIONARY REVIEW*, February, 1909.

August 8, 1900.—Death of Cyrus Hamlin.

See *MISSIONARY REVIEW*, January, 1909.

August 9, 1788.—Birth of Adoniram Judson.

See any life of Judson.

August 9, 1883.—Death of Robert Moffat.

See any life of Moffat.

August 10, 1770.—First Moravian Settlement in Labrador, at Nain.

See "History of Moravian Missions," by Hamilton.

August 10, 1796.—Sailing of the *Duff*.

See "Pacific Islanders," by Pierson.

August 10, 1877.—Sheldon Jackson and Mrs. McFarland reached Fort Wrangell, Alaska.

See *MISSIONARY REVIEW*, July, 1895.

August 11, 1847.—Charles W. Forman sailed for India.

See "Encyclopedia of Missions."

August 12, 1898.—Raising of the United States flag in Hawaii.

See "Transformation of Hawaii," by Brain.

August 13, 1818.—Birth of Cornelius Van Dyck, of Syria.

See "Encyclopedia of Missions."

August 13, 1839.—Birth of George W. Chamberlain, of Brazil.

See "Encyclopedia of Missions."

August 14, 1707.—Dedication of Ziegenbalg's Tamil church at Tranquebar, India.

See "Men of Might in India Missions," by Holcomb.

August 14, 1900.—Deliverance of Peking.

See "Siege of Peking," by Martin.

August 15, 1549.—Landing of Xavier in Japan.

See "All About Japan," by Brain; also *MISSIONARY REVIEW*, July, 1909.

August 15, 1804.—Birth of Simeon H. Calhoun.

See "Encyclopedia of Missions"; also "Old-Time Student Volunteers," by Trumhull.

August 16, 1819.—Founding of Leipzig Missionary Society.

See "Encyclopedia of Missions."

August 17, 1761.—Birth of William Carey.

See any life of Carey.

August 17, 1808.—Birth of Asahel Grant.

See "Encyclopedia of Missions."

August 17, 1822.—Birth of William Bird.

See "Encyclopedia of Missions."

August 17, 1871.—Call of Mr. and Mrs. R. W. McAll to Paris.

See *MISSIONARY REVIEW*, August, 1903.

August 18, 1818.—First missionaries reached Madagascar.

See *MISSIONARY REVIEW*, March, 1909.

August 19, 1846.—Evangelical Alliance formed.

See "Encyclopedia of Missions."

August 20, 1835.—Organization of the Domestic and Foreign Missionary Society of the American Protestant Episcopal Church.

See "Encyclopedia of Missions."

August 21, 1732.—Departure of the first Moravian Missionaries from Herrnhut, Saxony.

See *MISSIONARY REVIEW*, May, 1900.

August 22, 1798.—Birth of William G. Schauffler.

See "Encyclopedia of Missions."

August 22, 1864.—Completion of the Arabic Bible.

See article on Van Dyck, "Encyclopedia of Missions."

August 24, 1883.—Death of Stephen R. Riggs.

See "Mary and I: Twenty Years Among the Sioux," by Riggs.

August 25, 1850.—Birth of John Kenneth Mackenzie.

See article in this number of the *REVIEW*.

August 27, 1894.—Death of Charles W. Forman.

See "Encyclopedia of Missions."

August 29, 1794.—Birth of William Ellis.

See "Encyclopedia of Missions."

August 29, 1842.—Chinese Treaty Ports opened.

See "Dawn on the Hills of T'ang," by Beach.

August 30, 1730.—Founding of Basel Evangelical Missionary Society.

See "Encyclopedia of Missions."

August 30, 1902.—Death of William Bird.

See *MISSIONARY REVIEW*, November, 1902.

## Suggested Program on John Kenneth Mackenzie

1. *Scripture Lesson*: The Double Curc.—Mark 2: 1-12.
2. *Hymn*: "The Great Physician."
3. *Quotations*: "A medical missionary is a missionary and a half."—Robert Moffat.  
"There is no such field for evangelistic work as the wards of a hospital in a land like China."—John Kenneth Mackenzie.  
To be used as wall mottoes and memorized. The first is better for a children's meeting, the second for adults.
4. *Reading*: "A Visit to a Chinese Drug-store."  
See "Fifty Missionary Stories," by Brain.

# JOHN KENNETH MACKENZIE, THE BELOVED PHYSICIAN OF TIEN-TSIN

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John Kenneth Mackenzie, the beloved physician of Tien-Tsin, was born on August 25, 1850, his father, Alexander Mackenzie, being a Scotchman from Ross-shire, and his mother, Margaret Mackenzie, a Welsh lady from Breconshire. His parents and grandparents on both sides were devout, God-fearing people, who faithfully served the Lord. His father was an elder in the Presbyterian church, and his paternal great-grandfather was noted for his piety throughout the district in which he lived.

During John's infancy his parents removed to Bristol, where the young child grew to manhood, and heard God's call to far-off China. As a lad, tho quiet and reserved, he was quick-tempered and easily provoked. But in after years, through the grace of God's ruling in his heart, these traits were wholly eradicated, and his character became one of rare beauty.

He attended a private school in Bristol, but showed so little liking for study that at the age of fifteen he entered the office of a merchant as a clerk. He seems, however, to have cared enough for mental development to devote his spare time to the reading of instructive books.

Tho surrounded from birth by the holy and helpful influence of a godly home, it was through the Young Men's Christian Association of Bristol that he was led to give himself to God. With some young associates he became a regular attendant of the Friday evening prayer-meetings of the Association and the Bible class on Sunday afternoons. At the regular session of the latter, held on Sunday, May 10, 1867—always kept as a mem-

orable date in his life—Dwight L. Moody came in to address the young men. His earnest words made such a deep impression that, in response to his invitation many rose for prayers. No less than fifteen accepted Christ that day, but, tho he had risen for prayer, young Mackenzie was not among them. Yet he always dated his first desire to be a Christian from that time.

The year which followed was not a happy one. The young man's heart was filled with doubts and questionings, and tho he longed to be a Christian, for some reason, it seemed impossible to yield himself to God. At length, growing weary of the struggle, he gave up going to the Association meetings which had hitherto attracted him so much.

But God did not give him up. On the anniversary of that memorable Sunday in May, when Moody had so touched his heart, he was moved to go again to the Bible Class in the Association rooms, and there he found the Light he had been seeking. God had sent another of His servants, Mr. W. Hind Smith, of London, to address the class that day, and in response to his earnest invitation, a number of young men, among them Kenneth Mackenzie, arose to avow themselves followers of the Lord.

As he left the Association rooms, his heart was singing with joy. On the way home, he and three of his companions, who like himself had just found Christ, stopt at a quiet spot on the hilltop and solemnly dedicated their lives to the service of the Master.

At once these young men (Kenneth Mackenzie was not quite eighteen)

began to seek for ways to serve. The first thing that suggested itself was standing on the crowded streets on Sunday nights, handing out tracts to passers-by. It was distasteful work, yet they undertook it willingly, believing it to be their duty. "Afterward we thanked God together," says one of them, "for grace given us to overcome the pride which then needed to be crucified."

Other avenues of service soon opened up before them. Under the leadership of Mackenzie they assisted in open-air meetings, lodging-house visitations and ragged-school work. Ere long they found themselves in demand as speakers in evangelistic meetings not only in Bristol, but in the outlying villages as well. To increase their efficiency in this work, they agreed to meet for frequent practice, the hour chosen being five o'clock in the morning, the place, a broken-down cowshed some two miles from the town. Each in turn was expected to deliver a sermon which he had himself prepared. "This deserted cowshed," says Mrs. Bryson in her life of Mackenzie, "with its floor of bare earth on which they knelt in prayer at the beginnings of these meetings, thus became to them a training college for service in far wider fields than they had as yet been called to occupy."

Mackenzie sermons were so strong as to prove a means of grace to his companions, and by and by, as he increased in power, he was called to take part in the evangelistic services held in a theater of Bristol during several consecutive winters.

It was while engaged in this work, when he was not yet twenty, that he heard God's call to be a medical missionary. Through reading the mem-

oirs of William C. Burns and Dr. James Henderson, the Scotch missionaries to China, there had been kindled in his heart a desire to serve God in foreign lands, and late one night, while walking home after the theater service, he spoke of it to his friend and coworker, Colonel Duncan. "You are still very young," was the reply; "would it not be well to go in for the study of medicine, and in the course of time go out to China as a medical missionary?"

The next day the Colonel lent him a little book called "The Double Cure; or, What is a Medical Mission?" written by Mrs. Gordon, the wife of another of his coworkers at the theater. So deeply did it impress him that he resolved, if his parents were willing, to resign his business position, and take up the study of medicine to prepare himself for the work.

But, to his great sorrow, his parents refused their consent, and the door which had opened so alluringly before him seemed hopelessly shut in his face. Hearing of his disappointment, Mr. Gordon proposed to Colonel Duncan and Mr. Steele, a prominent surgeon of Bristol, that they meet with the young man and pray over the matter.

While they were yet speaking, God answered their prayers. When Kenneth Mackenzie returned home that night, he found that his parents' objections had given way, and they were willing to allow him to enter upon the work to which God was calling him. This was one of many instances that led him to say, near the close of his life: "I do indeed believe in prayer. I am forced to believe in it, and say from practical experience, I am sure that God does hear and answer prayer."

In October, 1870, he entered the Bristol Medical School, and four years later completed his course, receiving diplomas from the Royal College of Surgeons in London and the Royal College of Physicians in Edinburgh.

The question of a field was quickly settled. The desire to go to China, planted in his heart by the lives of Burns and Henderson, had been strengthened by hearing an address by Griffith John. And while in Edinburgh taking his final examinations in medicine, he saw an appeal in the *Edinburgh Medical Missionary Journal*, for a physician to take charge of the hospital at Hankow, Mr. John's station in China. Thinking that this might be God's place for him, he at once sought information about the vacant post, with the result that he wrote to the London Missionary Society offering his services.

A few days later he called at the office of the Home Secretary in London, but like many another enthusiastic young volunteer, he was far from pleased with his reception. Instead of being received with open arms and his offer immediately accepted, he was told that he must appear before the directors, who would give due consideration to his application.

At this meeting his offer of service for Hankow was accepted, and his reception was as kind and cordial as he could wish.

The time of his departure being set for April of the coming year, he was able, as a further equipment for his work, to spend some time in attendance in the Royal Ophthalmic Hospital in London. While in the great city he had a "never-to-be-forgotten" meeting with Mr. Moody, who was

just beginning his great campaign in Agricultural Hall, and every moment he could snatch from his busy preparations was spent in the meetings,



JOHN KENNETH MACKENZIE

where he was able to assist in many ways.

On Saturday, April 10, with Moody's sermons and Sankey's songs ringing in his ears, he boarded the good ship *Glenlyon*, which was to carry him to China. Next morning the white cliffs of Dover were passed and the home land faded from his view. "This is probably the last of England I shall see for some time," he wrote in his journal; "the Lord only knows if I may see it again."

It was ever the law of Dr. Mackenzie's life to seek the salvation of souls no matter where he was or what he was doing, and the time on shipboard proved no exception. Obtaining permission from the captain, he held a service on board on that first Sabbath at sea. One passenger only attended it, but the time was profitably spent in

Scripture study and prayer, and by the next Sabbath the attendance had grown to ten.

On June 3, after seven weeks at sea, the *Glenlyon* reached Shanghai, where the long ocean voyage ended and a river trip of 600 miles up the Yang-tse began. Taking passage on the *Tchang* on April 4, Dr. Mackenzie reached Hankow four days later and was heartily welcomed by Mr. and Mrs. Griffith John.

The young doctor found work to do at once. Hankow, the great commercial city of Central China, whose tea trade alone reached the enormous sum of £3,000,000 a year, afforded many opportunities for work among English-speaking people as well as the Chinese. The sailors of the tea-steamers having been laid as a special burden upon the heart of Mrs. John, she had done much blest work among them. It was to assist her in this that Dr. Mackenzie found his first opportunity for service in China. On his first Sabbath in Hankow, having been asked to deliver the address at the Sunday evening service held weekly at the home of Griffith John, he went on board two of the tea-steamers lying in port and gave the sailors a personal invitation to be present.

The next day—his first Monday in China—his regular work began. At first the mornings were devoted to the hospital and the afternoons to the study of Chinese.

The first months in China were by no means easy ones. Arriving at the beginning of the rainy season, the heat increased from day to day, gradually becoming more and more oppressive, so that it was difficult for him to do any work. As malarial fever is always prevalent at this time, Dr. Mac-

kenzie fell prey to it and suffered much from headache and languor. Toward the end of August he had so severe an attack as to necessitate his removal to the mountains for a brief season.

Notwithstanding his wretched physical condition, he kept steadily at work, pursuing the study of Chinese, treating the sick and assisting Mrs. John in her work for the sailors. The last-named work proved a great blessing, both to himself and to the sailors, many of whom found Christ through his efforts.

As autumn approached, with its cool, refreshing breezes, his strength returned and he was overwhelmed with work. "I have been very busy," he wrote in November; "hardly able to touch Chinese study for the last few days. I have sought, ever since coming here, to keep the work quiet, that I may get the chief part of the day for the language. But I find the hospital growing popular rather too soon."

Before he had been eight months in China, Dr. Mackenzie passed through an experience which thoroughly tested his courage. It had long been the desire of Mr. John to visit the villages lying around about Hankow, and in the autumn of 1875 he made a number of short tours accompanied by Dr. Mackenzie. As long as they confined themselves to villages within walking distance of the city, they were well received and Dr. Mackenzie's medicines eagerly sought after, but when, during the New Year's holidays of 1876, they went to Hian-Kan, the home of a native Christian named Wei, some forty miles away, the opposition was so great they nearly lost their lives.

Accompanied by Wei and three other native Christians, Dr. Mackenzie and Mr. John started on their way. During the first stages of the journey all went well. The people, tho very curious, were merely interested in the white strangers so different from themselves. But as they neared their destination, the behavior of the people changed. Instead of being merely curious they were rude, rushing along with the little party and shouting in great excitement. Mr. John tried to quiet them, but without result, and presently they began to pelt the missionaries with clods of clay from the fields. By removing his spectacles and pulling his soft felt hat over his ears, Dr. Mackenzie escaped with little injury, But Mr. John was struck in the mouth with a hard clod, which caused the blood to flow and almost made him faint. Soon after another clod struck the back of his head and cut his scalp.

On nearing a little creek, across which was a small plank bridge, the missionaries found a great crowd gathered on the other side. Pausing a moment to consider what to do, the crowd around them, which had now grown to an infuriated mob of more than a thousand men and boys, filled with hatred for the "foreign devils," pushed them to the water's edge. Mr. John started to cross, but as he put one foot on the bridge, the crowd opposite made a great outcry and sent over a shower of missiles. It was a critical moment, and their lives were in imminent danger. Beset before and behind, there seemed no way of escape, but God suggested a plan to their minds. Making a sudden rush backward, they reached the top of the bank and started back across the coun-

try. Strange to say, the people did not follow very far. "It was a trying time," says Dr. Mackenzie, "but I felt perfectly calm; no feeling of anger entered my mind. Christ was a very precious companion just then."

Great as had been their danger, the two missionaries continued their work in the outlying district. Tho they never again had such an experience as that at Hian-Kan, the curiosity of the people was always very great. Dr. Mackenzie says:

The people were not always content to use merely their eyes; they wanted to feel our clothes. I found one old woman lifting up the lower edge of my trousers to see what I had underneath. Our boots attracted a great degree of attention, and also my spectacles. Not that spectacles were strange to them; the small size only amazed them as compared with their goggles. Many remarked that Mr. John was a Chinaman, his hair and eyes being quite black, and his having no whiskers. Moreover, they noted the ease and accuracy with which he speaks Chinese. But there was no doubt in their minds about me. I was certainly a foreigner—my light hair, whiskers and eyes were evidently quite opposed to the Chinese idea of things.

Meanwhile the fame of the foreign doctor was spreading far and wide, and patients came to the hospital in ever-increasing numbers. So many remarkable cures were performed that the people felt there was no limit to his powers, and he was asked to do many impossible things. One man brought his feeble-minded son asking that he might be cured!

There were, of course, many difficulties to be faced and much prejudice to be overcome. The Chinese expect instant cures to be performed, and it was often impossible to keep them long enough to do them good.

One man who was brought to the hospital with his thigh-bone fractured was told how long it would take to knit again, but his friends, seeing no visible improvement at the end of a week, removed the bandages and splints and took him home!

It is interesting to note that Dr. Mackenzie's Chinese name added not a little to his influence. He says:

I have been fortunate in getting a good Chinese name, for the Chinese look very much at the meaning of names. My surname is "Mah," the sound the Chinese give in trying to say Mac. My second name is "Kun-ge," that is, my Kun or Root is ge, which means to succor or relieve suffering. The Chinese say the object of a man's life is his root. So "Mah-kun-ge," which is almost exactly as the Chinese would pronounce the name Mackenzie, means that the "Kun" of "Mah" is "ge," to relieve people.

E-Seng being the title given to doctors in China, Dr. Mackenzie was known as "Mah-E-Seng," or Dr. Mak.

True to his belief that a medical missionary is a failure unless he cares for the souls of his patients even more than for their bodies, Dr. Mackenzie laid great stress upon evangelistic work. The hospital was a thoroughly Christian institution, all the helpers, including the cook and the coolie, being earnest Christians ready to aid in winning the patients for Christ. "From end to end and from top to bottom the atmosphere of the hospital is a purely religious one," wrote Griffith John. "I never enter it without feeling that it is a great spiritual power, and destined to accomplish a mighty work for God in China."

When Dr. Mackenzie left England, he was engaged to be married to Miss Millie Travers, an earnest young

Christian whom he had first met while both were engaged in evangelistic work in Bristol. As it had been deemed advisable for him to go out alone in order that he might have more time to grapple with the language, she had agreed to join him in the course of two years and be married in China. This promise having been faithfully kept, in December, 1876, Dr. Mackenzie sailed down the Yang-tse, to meet his bride, and on January 9 they were married in the Cathedral in Shanghai. Leaving immediately after, they were both soon busily at work in Hankow.

But great as was the work Dr. Mackenzie was doing in Hankow, he did not long continue in it. God had a special work for him elsewhere, and soon removed him to it.

Toward the close of his third year's work in China, he was led, slowly and unwillingly, through a series of most painful experiences, to the conclusion that, for the sake of his wife, a change of station was imperative. Accordingly, in 1878 he wrote to the directors asking them to send him elsewhere. Knowing the value of medical missions in pioneer work, he suggested that the place be Chung-king-fu, where a new station was about to be opened. "I know well what difficulties and privations would have to be endured, while here we have a comfortable home and many friends," he wrote; "but both Mrs. Mackenzie and I are prepared to face these difficulties."

But it was not in Chung-king-fu that God wanted Kenneth Mackenzie. When, toward the close of the year, an answer was received from the directors, he found that he had been appointed to Tien-Tsin, where, ere long, he was to win one of the greatest

triumphs for medical missions recorded in their history.

As Tien-Tsin is closed to trade in winter, being blocked with ice for at least three months of the year, it was not until March, 1879, that Dr. Mackenzie with his wife and baby daughter Margaret, was able to get away from Hankow. The parting was a sore trial, for the doctor had greatly endeared himself to the Chinese and to a large body of missionary associates of all denominations in the city.

Arriving in Tien-Tsin, the Mackenzies met with a warm welcome from the missionaries there, who rejoiced much in such an accession to their forces. But from a medical standpoint the prospect was far from alluring. There was no hospital, and the dispensary, in charge of a native Chinese Christian, had been kept up merely through the generosity of foreigners living in the city. Dr. Mackenzie found it in debt, with no drugs on hand and no money forthcoming. The mission voted to ask the directors for a grant for the necessary drugs, but at least five months must elapse before they could be received from London.

Meanwhile Dr. Mackenzie and his associates gave themselves to prayer, that God would, in some way, open up the medical work at once. Mr. Lees, the senior missionary, having suggested that the matter be brought to the attention of the great Chinese statesman, Li Hung Chang, whose vice-regal residence was in Tien-Tsin, a memorial was drawn up and presented to him in May. In it the needs of a hospital in a city like Tien-Tsin were plainly stated and his aid solicited in the enterprise.

But alas for their hopes! The great

man paid no attention to it. Two months passed wearily by, but still there was no answer. Unwilling to delay longer, Dr. Mackenzie obtained a few drugs at his own expense from Shanghai and opened the dispensary. But he met with poor success. Very few patients came, probably because of the strong anti-foreign sentiment in the city.

Tho hope had almost died out in their hearts, the missionaries kept on praying, and at length, in a most wonderful and unexpected manner, the answer came. In a letter Dr. Mackenzie tells the story as follows:

It was August 1st, the day of our weekly prayer-meeting. Our subject was the words of our Lord, "Ask, and it shall be given you." Again we pleaded for an answer to the memorial and that God would remember our medical mission needs. While we were praying the Lord was already answering. That morning a member of the English legation, closeted with the Viceroy, observed that he was very sad. On asking the reason, the reply was, "My wife is very ill—dying; the doctors say she can not live." "Why don't you get help from the foreign doctors?" the Englishman asked. At first the Viceroy said it would be impossible for a Chinese lady of rank to be attended by a foreigner; but by and by his good sense, led by God's Spirit, triumphed, and he sent to the foreign settlement for Dr. Irwin\* and for me. Just as our prayer-meeting was breaking up, the courier arrived. Here was the answer to our prayers!

Hastening to the yamen or palace of the Viceroy, where all public business had been suspended, they found Lady Li in such a critical condition that at first they feared they could not save her. Yet, with the blessing of God, at the end of six days they were

\* The physician of the foreign community in Tien-Tsin.

able to pronounce her out of danger! But she was still very ill and in need of treatment that, according to Chinese etiquette, could only be carried out by a lady. With the Viceroy's permission, a special messenger was, therefore dispatched to Peking for Dr. Leonora Howard, of the American Methodist Episcopal Mission. To hasten her coming a steam launch was sent to meet her, and on her arrival apartments in the palace were assigned her. Again the blessing of God rested on the treatment, and at the end of a month Lady Li was restored to perfect health.

Meanwhile the sentiments of the people in regard to foreign doctors had undergone a sudden change. The news that they had been called to Lady Li spread like wild-fire, and her recovery was regarded as a miracle. Day by day, as the doctors went to the yamen, they were besieged by crowds—the rich within and the poor without the gates. The halt, the maimed, the blind, the deaf—all were there waiting to be healed.

One day, as he entered the yamen, Dr. Mackenzie noticed a coolie with a tumor as large as a child's head growing on the back of his neck. Finding that he was willing to have it removed, the doctor suggested to the Viceroy that he witness the operation. Next day the man was laid on a table in a court facing the grand reception room, and the Viceroy and other officials looked on with great interest while chloroform was administered and the tumor removed. Two other cases were also operated upon—one for harelip, the other for malignant tumor in the face.

The Viceroy was so favorably impressed that he placed a room just out-

side the yamen at Dr. Mackenzie's disposal for a dispensary, and advanced the money to buy the necessary drugs. But the crowds becoming so great as to interfere with the business of the yamen, he ordered an entire quadrangle of the temple of Tseng-Kwoh-fan, one of the finest buildings in Tien-Tsin, to be fitted up instead. Over the entrance he placed a tablet bearing his three titles, and the words "Free Hospital" beneath.

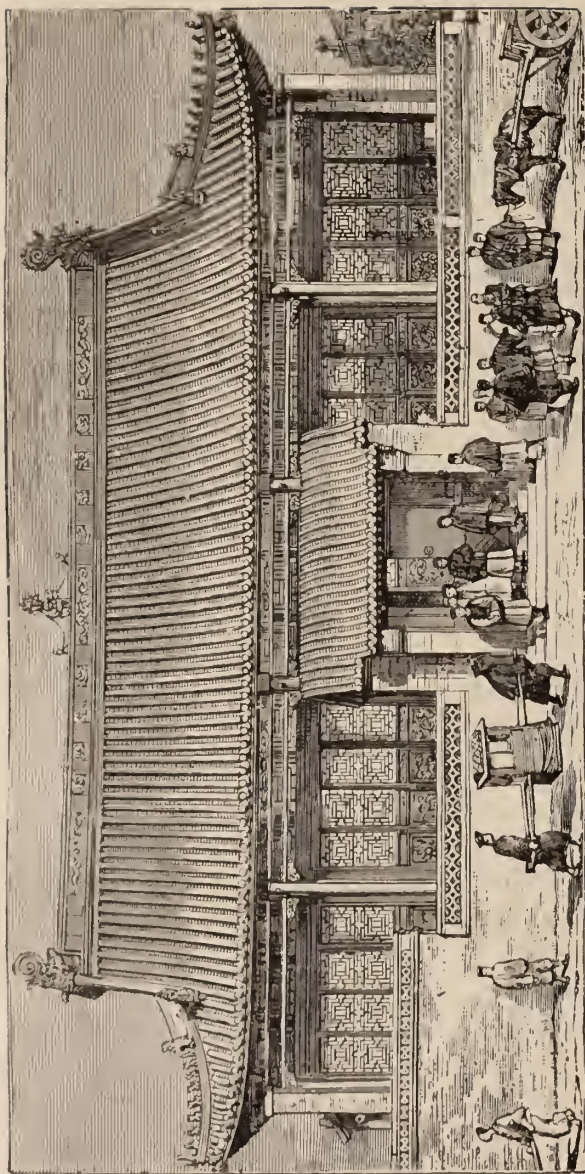
At once the temple was thronged with patients. So great were the opportunities for work among the women, that after the return of Dr. Howard to Peking, Dr. Mackenzie made arrangements for her transfer to Tien-Tsin. Bringing her assistants with her, she took charge of the woman's department at the temple, the entire cost of which was borne by Lady Li.

As the work progressed, the need of a hospital became more and more apparent. Without it no serious operations could be performed, nor could the best evangelistic work be accomplished. At length the need seemed so imperative that Dr. Mackenzie broached the matter to some of his wealthier patients. The response was so prompt and generous that within six months after that memorable August day when he was called to Lady Li the first ward was erected and in use, and nine months later a fine building with accommodations for sixty patients was completed. The entire cost of the building was borne by the Chinese, and Li Hung Chang himself assumed the running expenses.

In accepting these large gifts from the Chinese, whose only object was medical aid for the people, Dr. Mackenzie was careful to see that there were no restrictions in regard to mis-



LI HUNG CHANG—THE CHINESE STATESMAN



THE HOSPITAL AT TIEN-TSIN, GIVEN BY LI HUNG CHANG

sionary work. With their knowledge and consent, he made full use of his wonderful opportunities for dispensing the Gospel message, and no case was allowed to leave the hospital without a more or less clear knowledge of the Truth.

On December 2, 1880, the new hospital, "which God gave us," as Dr. Mackenzie liked to say, was formally opened by the great Viceroy in person. Erected in the best style of Chinese architecture, it was a picturesque and attractive building, so well adapted to its purpose as to elicit the warmest admiration of the Viceroy and other officials who inspected it on the opening day.

Toward the close of 1881 Dr. Mackenzie undertook a new line of work from which he hoped for great results. Early in the year a large number of young men from the best families in China who had been sent by the government to be educated in America, some ten years before, were suddenly recalled. Hearing of this, Dr. Mackenzie drew up a memorial to the Viceroy, asking him to place eight of the students in his care for training in medicine and surgery. The request was granted, and a little school—the first government medical school in China—was opened on December 15, 1881.

Tho the government bore all the expense, Dr. Mackenzie's hands were left perfectly free by the Viceroy and the young men were entirely under his care. This gave him a wonderful opportunity for influencing them from a Christian standpoint, and so faithfully did he use it that many who attended the school accepted Christ. On the completion of their course, two members of the first class who had become

earnest Christians were retained, with the Viceroy's permission, as teachers in the school and assistants in the hospital.

Toward the close of 1884, owing to the danger of a war with France, a large number of new students were added to the school. Wishing Dr. Mackenzie to have constant oversight over them, Li Hung Chang had the wards of the hospital turned into sleeping- and class-rooms, and built a fine new hospital across the way. "It is a great improvement on the old one," the doctor wrote. "During the last four years I have gained experience and was able to work in improvements."

In recognition of his services, the Emperor, at the suggestion of the Viceroy, conferred on him the imperial decoration, "The Star of the Order of the Double Dragon," with a dispatch setting forth the reasons for the gift. "It is kindly meant and a gracious gift," was the doctor's comment, "and as such I value it highly. In Chinese official society, too, it gives me a certain rank which is not to be despised by one living and working here."

Meanwhile the hospital had become one of the most important centers for Christian work in China. Not only did many of the patients find Christ within its walls, but they carried the Truth far and wide into the surrounding country also. Since many of the converts were lost sight of after returning to their distant homes, a traveling preacher was employed to look after them, and by and by, when his two pupils became his assistants, the busy doctor himself was able to share in the work. It was his greatest joy, on these tours, to meet his old patients

again, especially those who were faithfully at work for Christ.

In the midst of all this work, Dr. Mackenzie was passing through trials of no light order. During the year 1880 Mrs. Mackenzie's health began to fail, and in February, 1881, it became necessary to send her to England. With sad heart, the doctor took her and little Margaret to Shanghai, and putting them on board the steamer in care of friends from Hankow, returned alone to Tien-Tsin, where the work was pressing so heavily upon him.

In England Mrs. Mackenzie soon began to mend, and in eighteen months was able to return to China. In November, 1882, Dr. Mackenzie, with a heart full of joy, went to Shanghai to welcome his loved ones. But alas! he found his wife so very ill that after a very brief stay in China he took her himself to the homeland, leaving little Margaret in the care of Mrs. Lees in Tien-Tsin.

After a stay of five months in England, during which he aroused great interest in missions, Dr. Mackenzie returned to China alone, hoping that some time his wife might be able to join him. But as time went by, and she was unable to come, little Margaret, the one solace of her father's lonely life, was sent also to England. "This separation from his wife," says Mrs. Bryson, "and the subsequent breaking up of his home, was the sorrow which saddened all Mackenzie's after life. No trial, perhaps, could have been harder to bear to one whose nature was so deeply affec-

tionate." But he bore it without a murmur, and plunged deeper and deeper into work.

Useful as was his life, it was God's good pleasure to call him home in early manhood. On Easter Sunday, April 1, 1888, when he was not yet thirty-nine, he passed away to be forever with the Lord. A week earlier he had caught a cold which developed into pneumonia, and on Good Friday all hope of his recovery was given up. On Saturday there was a change for the better, but "very early in the morning, while it was yet dark," on Resurrection Morn, while he was peacefully sleeping, his heavy breathing suddenly ceased, and he was gone.

Sore, indeed, was the sorrow his going called forth. "Seldom has any one been called away from our Eastern communities whose death has been so universally mourned," says Mrs. Bryson. "Throughout the city, from the home of the Viceroy to the humble abode of many a poor coolie, to whom his skilful hands had brought relief, the news was received with dismay and heartfelt sorrow."

At the funeral next day, the little church was crowded with mourners of all nationalities, and the way to the cemetery was thronged with Chinese. "I never knew that Chinamen could be so much affected," said one who noted the marks of sorrow on their faces.

Thus ended the career of the Beloved Physician of Tien-Tsin. Tho short, it had been a fruitful one. Many of its results have been apparent, but the full record eternity alone will show.

## SALONICA AND THE NEW TURKEY

REV. JOHN HENRY HOUSE, D.D.

Salonica is still the chief city of Macedonia, as it was under its classical name of Thessalonica in the times of the Apostle Paul. Would that we might also say that the Gospel message was meeting among its varied peoples the same loving response that it then met. We must confess that the spiritual outlook has been and still is most unpromising. The nominal Christian population is smaller than the combined Jewish and Mohammedan communities, and is largely under the deadening influence of a worldliness, which, combined with formalism, casts a blight over everything religious.

In the providence of God, however, we have seen our city within the past year come to the front in the Turkish Empire in the liberalizing movement which has been going on among Moslems, and which has attracted the attention and the deepest interest of the civilized world, and most of all that of the *Christian* world. Moslems have been preaching "liberty, fraternity and equality." The chief religious authority of the empire, the Sheik-ul-Islam, has declared that that doctrine is not inconsistent with the right interpretation of the Koran. We all thought that the two beliefs could not consistently dwell together, but we have been authoritatively told that they can, and in the wonderful revolution of July, 1908, which centered in our city, Moslems embraced and kissed Christians and Jews, and all were address as brothers. An educational campaign along this line was carried on in all parts of the empire. It seemed as tho history was going back upon itself. Could we believe our eyes? We must believe them!

And yet there might be some insincerity in these outward demonstrations — some secret heart reservations in these glowing words which so exalted liberty and fraternity. We could not drive from our minds the likeness to the earlier scenes of the French Revolution. The immediate lightening of the strained relations between the governed and the governing, and between the warring nationalities all around us was, however, a most real and remarkable experience. All classes of the community were affected by it. Moslem women, even, were clapping their hands with unveiled faces, as the actors in this wonderful drama passed through the streets.

Let it be said clearly that the power which brought about this wonderful change in July, 1908, was a Moslem power. It was the "Committee of Union and Progress," or, in simpler language, the "Young Turkish party"; but still, as you observe, a Moslem party. It is said that this Turkish committee had its secret agreements with the leaders of some or all of the revolutionary committees of the Christian communities, and that this was really the secret of their being able in the space of a few days to call in from their haunts in the mountains and villages all the leaders of the revolutionary bands. This is doubtless true. The wonderful thing about this movement among the Moslems was the secrecy which had been maintained in spite of the numberless army of spies all around them, and the extent of the propaganda among different classes of Moslem society. The thing that carried it through, however, at the critical moment on July 24, 1908, when officers of the army

were in telegraphic communication with the Sultan at Yildiz Kiosk, demanding of him the restoring of the Constitution of 1876, was its strength in the army. When the Sultan asked for twenty-four hours to consider, they said, "No, not an hour. It must be decided now and that in favor of the Constitution, or we will march upon Constantinople with 50,000 men." One reason of its strength in the army was the fact that a goodly number of the younger officers had been educated abroad or had fallen under the influence of foreign military instruction in their own military schools. Those who had been abroad could not but have felt keenly the humiliation of the reign of espionage in their own land as compared with the freedom enjoyed by other peoples. The loyalty of the rank and file of the army to their officers was another strong element in the situation at that time. But it was not simply or even principally a movement in the army. The movement also seemed strong among the officials in civil life and among the Ulema, or Moslem clergy. In the almost daily processions in celebration of the overthrow of the old régime I could not but remark the considerable number of the Moslem clergy, young and old, who seemed to be rejoicing with the others in the new freedom.

It is said that the outbreak of the revolution was somewhat earlier than the original plan contemplated, in order to forestall the new reforms for Macedonia which were just about to be insisted on in Constantinople by England and Russia. These reforms were to go beyond the Mürsteg agreement between Russia and Austria and insist upon more efficient European

control, for the conditions of affairs in Macedonia under the older attempts at reform had, to many onlookers, seemed steadily to grow worse, and the whole country was in a condition of chronic revolution and anarchy. Macedonia had become the hunting-ground of Bulgarian, Greek, Servian, Wallachian, and Turkish revolutionists. The insecurity of life in the villages was so great that many fled to the cities. But even in the cities citizens who refused to give the allotted sum to the revolutionary chiefs were shot down before their own doors. Commerce was largely at a standstill, and even agriculture was in peril, as many times laborers in the fields were massacred for no other reason than that they were of some different nationality from the passing revolutionary band. Despair reigned among the people, while the Man of Yildiz went on gathering in riches and ruling the empire by fear with his vast and well-paid army of spies. An officer in the army once informed us that he knew by heart four different ciphers. One of these was the cipher which he used in telegraphing to the Palace.

Thus it was that the Sultan seemed to be in the very height of his power when the revolution of July 24th broke out. The whole world was amazed, and none more amazed than those of us who lived in Salonica, and yet our city seems to have been the center and stronghold of the Young Turkish party. The sights and sounds which we witnessed in those July days, and which made men almost go wild with joy, must have seemed next to miraculous to Sultan Abdul Hamid. But he was a master in subtlety and art, and yielding slowly at first, his conversion shortly became so complete in outward

appearance that he soon began to claim to be the very father of the movement, giving out that he had been a most unwilling instrument in the awful régime of the past. The Young Turks were not deceived by the position which the Sultan took, but overestimated their power to curb and restrain him, and so left him in power.

The National Assembly was elected; but much to the chagrin of all the nominal Christians in the empire, as well as to the well-wishers of the new régime, the election districts were so gerrymandered and the elections so managed that as few Christians as was possible were allowed to be elected. Just how much the Young Turks had to do with this work I do not know, but it could not have been accomplished without their knowledge. This, it seems to us, was a fatal mistake. I doubt whether one could find many of the nominal Christian population of intelligence who do not look upon the whole movement as a very clever attempt on the part of the Turks to rehabilitate Islam. This would be by no means an unworthy motive in sincere Moslems, and I should not deem it right to suspect that many Moslems were not perfectly sincere. But no sincerity of motive on the part of many can justify the perverting of justice in elections.

Then, when the National Assembly convened, and a Constitutional ministry was formed under the premiership of that aged liberal Kiamil Pasha, the Young Turks, instead of retiring to the background and resting their influence upon an open and free discussion of principles, and allowing parties to finally shape themselves according to the convictions of the members and of the people in the light of those dis-

cussions, continued their party action by using secret pressure upon the Assembly, and thus they forced finally the resignation of Kiamil. In the meantime a new party, called the party of Liberal Union, had sprung up, which opposed the Young Turkish party, especially taking issue with it upon the matter of this secret and irresponsible management of the government. In an evil hour they seem to have fallen victims to the Man of Yildiz, and joined with him and the reactionaries in the overthrow of the Young Turkish influence. This they accomplished on the 13th of April, when soldiers, bribed, it is claimed, by the Sultan, murdered their Young Turkish officers and virtually dispersed the Assembly. It was evident that the party of Liberal Union had been made a catspaw for the reactionaries. Then followed in Asia Minor, where the latter were in complete control, those awful massacres which have wrung the hearts of an onlooking world helpless to relieve the situation.

The Young Turks, however, had in Salonica a man for the occasion in the commander of the Third Army Corps, Mahmoud Chevet Pasha. He immediately took the lead in affairs. Volunteers were called for, and nominal Christians and Jews joined the colors with their Moslem fellow citizens, and with celerity and tact, and with the smallest amount possible of disturbance of the peaceful conditions of the Macedonian provinces, an army of 30,000 men was at the gates of Constantinople. The capital was speedily occupied, and the Man of Yildiz besieged and obliged to surrender unconditionally at the end.

Abdul Hamid was dethroned by a fetva of the Sheik-ul-Islam, and his

brother, Reshad Effendi, put upon the throne under the name of Mehmed V.

The celerity and secrecy of the removal of the ex-Sultan from Yildiz Kiosk to Salonica again astonished every one, for many thought that the Young Turks had again agreed to Abdul Hamid's remaining upon the throne under proper safeguards. The "Villa Allatini," where the ex-Sultan is now a state prisoner, is admirably situated for the purpose, as it is a large and beautiful place entirely surrounded either by roads or open fields, which permits of its being guarded on every side. The house is large and fine, three stories high. The lower story is occupied by the army officials who are in charge of the prisoner. The villa is surrounded by high walls at the sides and back and a high iron fence in front. On the outside, around the whole enclosure, there are thirteen gendarmes, or guards, stationed. The ex-Sultan is allowed, we are told, to have with him twenty-three women of his harem and two of his young sons, but he is far from happy.

The new Sultan, Mehmed V, styles himself the first constitutional monarch of the Turkish Empire, and claims that he could hardly be less than a real friend of liberty, having been the first victim of the old régime, and having thus sealed with his lifelong sufferings his devotion to freedom.

The power behind the throne at the moment seems to be the military governor of the capital, Mahmoud Chevet Pasha, the commander of the Macedonian army. The Young Turks have many hard problems before them: an empty treasury to provide for; the terrible massacres of Asia to put an end to, while at the same

time they so punish the perpetrators as to make such occurrences impossible in the future; disturbances among the Albanians of Debre to quell; and an ex-Sultan, who is an adept in political machinations, to care for. They have shown an extraordinary amount of ability in managing their cause thus far; but supposing their leaders to be real patriots, with devotion to the cause of liberty, how few their real helpers are they themselves know probably better than any one else. Only those who live in the East, where the power of Christian principle is so rarely found, and where insincerity is a most prevailing characteristic of men generally, can fully understand the difficulties of the situation. No one who really understands the conditions here would dare to predict confidently the future. The one thing of which men of prayer and faith are certain is that God reigns, and these overturnings have been brought about as a part of His great plan for the bringing in of the kingdom of Christ. Such a man must sympathize with everything in the new régime that is good, and trust God that He may overrule all else to His glory. One thing is certain, we have here in Macedonia a freedom in many respects which we would hardly have dared to hope for a few months ago; freedom of travel, freedom of speech and freedom of the press, priceless gifts to those of us who were familiar with the awful conditions of the old régime. We can pray that these things may be continued unto us, and that, in all the overturnings which may follow, we may come nearer and nearer to that blest day when He whose right it is shall reign King of Kings and Lord of Lords.



A VIEW OF ADANA AND THE AMERICAN MISSION, ASIA MINOR

## LETTERS FROM THE SCENE OF THE MASSACRE, ADANA, ASIA MINOR

BY REV. STEPHEN VAN R. TROWBRIDGE

Missionary of the American Board, Aintab

The exact origin of the struggle in Asia Minor is not entirely clear. It was not a massacre in the sense that the Armenians died unresisting. They fought desperately in self-defense, and in proportion as they succeeded in slaying the Mohammedans, the fury of the Turks increased.

It is evident, however, that the spirit of antagonism between Turks and Armenians has been increasing, and fuel was added to the flame by the open boasts of some Armenians that they were arming themselves that they were arming themselves.

*April 19, 1909.*—Two days preceding the outbreak in Adana there had been a bitter feud between Moslems and Christians in one of the vineyards. Shooting had begun and hatred had been aroused. On Monday, April 12, an Armenian who had been beaten and threatened by Turks in the

city, shot one of his opponents dead and wounded two others, afterward escaping to Mersine, where he took passage by sea. The Turks in the city then assumed a threatening attitude, and greatly alarmed the Armenians. The body of the murdered Moslem was dragged into the open square and left there as a fanatic challenge. The rumor spread among the Armenians on Wednesday morning (April 14) that a massacre had already commenced by the Turks, and as a demonstration in self-defense a volley of shots was fired into the air from the roofs of the Armenian houses. This was interpreted in the Moslem quarters as an attack, and the word spread like wildfire that the Armenians were in revolt and must be crushed.

Subsequent events have shown clearly that the Adana Government acquiesced if it did not actually partici-

pate in the cruel and indiscriminate assault which was made by fire, fire-



WHERE ROGERS AND MAUR WERE KILLED

arms and sword upon the whole Armenian community, including our Protestant congregation, which as a body had been wholly loyal to the government. Two Christian prisoners who escaped from the government headquarters state that horsemen rode in at intervals from the outlying towns and villages to report to the military authorities: "Hamideveh is finished!" "Osmaniye is finished!" etc., meaning that the Armenian population had been put to the sword. The military officers were receiving this information with evident satisfaction.

The occupation of the minarets (Mohammedan) by regular soldiers began Wednesday, shortly after noon, at the very outset of the struggle, and a cruel fusillade was kept up by these soldiers with their Martinet and Mau-

ser rifles, firing into all parts of the Armenian quarters. There was no patrol of soldiers or of police all day Wednesday, Thursday, or even Friday at the real crisis, when the Moslem mob filled the streets and was surging up against the very walls of the American Mission Girls' School. The government furnished Americans with no protection whatever. Hence it was necessary to watch every corner of the grounds and the neighboring houses throughout the whole night. Several times attempts were made by incendiaries to destroy the Girls' School, but by constant efforts with water and ax the missionaries prevented the burning of the large building. It was during this effort to extinguish the flames that Maurer and Rogers were killed.

On Friday morning, April 16, at an early hour, the Turkish mob could be seen and heard breaking into houses close to the Girls' School. To protect those in the school building we hoisted



THE ONLY EXIT FROM THE ARKARIAN SCHOOL. HERE HUNDREDS OF ARMENIANS WERE SHOT DOWN

beams against the gates and placed cotton mattresses against the windows. The bullets pierced the bedding with

such speed as to cause smoke and danger from fire, so that we were obliged to replace the mattresses with boxes and trunks. Even then it was found necessary to remove the girls to safer quarters.

From one of the dormitory windows I watched the approach of the Turkish mob, and later went down to the street corner, waving a white handkerchief,

ghin Effendi, of the Albustan Church, begged to be allowed to cross with us, and as they attempted to do so the mob charged on them. Mr. Chambers resolutely hazarded his life by clasping Hovaghin in his arms, but the mob brutally stabbed and shot the young man to death. As he fell he said with his last breath: "Lord, forgive these men." Then the Turks demanded that



RUINS OF THE ABKARIAN SCHOOL, WHERE 2,000 PERISHED

and asking for a parley. While they hesitated an Armenian accidentally discharged a shotgun and in a moment the Turkish rifles flashed and the mob came rushing down the street. Mr. Chambers and I met them at the corner in front of the school gate, and the Turks demanded that the Armenians be "surrendered." They came up with axes to break down the door of the dispensary in which they thought many Armenians were sheltered. Miss Wallace and Miss Chambers were warned to cross over to the girls' school, and Mr. Bulbulian, pastor of the Aintab Church, and Hova-

we show them where all the Armenians were hidden. I promised that the Christians would surrender their arms to the government, but not to the mob. In Mr. Chambers' house were more than 800 Armenians, now almost frantic with fear. The only chance for their safety seemed to be that one of us make a dash across the city to secure a guard of troops from the governor. With four gendarmes, two of whom soon deserted us, I set out. Several times we were under fire, but kept up a rapid pace all the way to the government house.

When we entered the Moslem mar-



THE RELIEF CAMP, WITH TENTS FURNISHED BY THE BRITISH-AMERICAN RELIEF COMMITTEE

ket we faced a great mob of Turks, but with the Ottoman flag in my hand and the zabtiehs alongside I finally reached the serai (government house). There was a scene of greatest confusion. The vali (governor) was running about in dismay, and could scarcely give coherent answers to my questions and demands. We conferred with the commandant, who dispatched a captain with orders for Osman Bey and military officers to hasten to the American school with one hundred and fifty troops. I told the vali of the murder of Mauer and Rogers, and he turned pale, altho he must have already heard of the fact through the consul. He was so alarmed and confused that it was clear he had no mastery of the situation. Soldiers and common Turks were running in and out of the governor's official audience chamber. After the relief troops had been ordered, I hastened back with the two zabtiehs through an armed Turkish mob of from four to five thousand. A great proportion of this mob were

villagers who were brandishing their weapons and waiting for a fresh chance to plunder. The shops in the central market, both Moslem and Christian, had been looted. As we hastened along I called out that my errand was to make peace, and the mob opened up a passage. When we reached the school once more the troops had already arrived and Osman Bey and the colonel were in command of the situation, but the rioters (Moslems) had set fire to a large house of wood and brick adjoining the Girls' School. This was already in flames and we were obliged to turn our efforts to avert this new danger, but it was not until dark that the walls of the burning house fell in, and the fire was reduced to a smoldering heap.

Throughout the massacre, railroad, postal and telegraphic communications were cut off. It was not until Saturday, the fourth day, that we could send or receive news. All these facts show the utter weakness or duplicity of the provincial government. The

British consul, Major Doughty-Wylie, has acted with great promptness and courage, and has in fact saved the city from the anarchy at the hazard of his life.

One party of Armenians were promised safe conduct to the railway station. On the way the Turks cried out, "Let the men stand out apart from the women and children!" They then shot the men down in cold blood. Other Armenians begging refuge at the government house were slain in the market on their way. Villagers who brought Christians as prisoners to the government were asked, "Why did you not finish these *giaours* (unbelievers) in the villages?" "Why have you brought them here?" Fifty Christian villagers were thrown into the river above Adana and drowned.

In the Protestant church alone nearly 1,000 refugees gathered, many of them having lost everything. Little babies have been born in that crowded place, and the dirt and smells and danger of an epidemic can scarcely be imagined. Miss Wallis (the trained

nurse) and the native doctors have worked hard caring for the sick and organizing hospitals for the wounded.

*April 21, 1909.*—Four emergency hospitals have been established in school buildings, but we have scarcely any surgeons, very scanty medical supplies, and only two trained nurses. In the emergency hospitals there are already 300 wounded. Lists have been made out by the leaders of all the Christian communities indicating the number of persons in immediate destitution, and the total reaches 15,000. This means practically the whole Armenian population of Adana, including some Greeks and Syrians. In Mr. Chambers' house there are 700 refugees, and in the Protestant church more than 1,600 are being cared for. Most of them have no bedding, no change of clothing, no homes, no shops, no food supplies—many of them have no relatives left. The Turks have dealt the most crushing blows in the villages and towns. The Christians in *Bachche*, *Osmanieyeh* and *Hamidiyeh* have been



ONE OF THE IMPROVISED TENTS IN THE RELIEF CAMP

brutally shot down, crowds of the women and children having been carried off into the government quarters. In Osmanieyeh seven or eight of our pastors on the way to Annual Meeting were caught in the basement of the burning church and were murdered as they sought to escape. Professor Levonian, of Central Turkey College—a former student at Yale—one of the most honored and beloved professors, suffered the same cruel death.

Hundreds of orphan-children must be cared for. At the least two large orphanages are needed in Adana. The relief commissions estimate that \$1,000 are needed daily for bread alone. The well-to-do Christian merchants lost everything, and are obliged to receive the ration of a little flour or bread such as we are able to give.

The missionaries did not allow any armed Armenians within the grounds or buildings of the Girls' School, the dispensary, or Mr. Chambers' residence. We confiscated every weapon at the doorway, and throughout the four days of riot and carnage not a single shot was fired from these buildings by an Armenian or by an American. We secured the lives of the Armenians within these grounds, upon condition of the surrender of all firearms and other weapons. This stipulation was strictly carried out on our part, the guns and revolvers, and all other weapons being surrendered, not to the unruly Turks, but to the military authorities upon the arrival of a proper detachment of soldiers. Thus the only shots which were fired from American premises were by soldiers who fired from the yard and from the roofs of the servants' houses to "repel" Turkish rioters, and to "commu-

nicate" with soldiers who were firing upon us from the minarets. The five bullets which I have drawn out from the holes in the inside walls of the Girls' School dormitories and of the missionary ladies' sitting-room have all been Mauser bullets—which indicate that the shots came from government troops, tho some few citizens carry Mausers.

In fourteen different places the walls of the Girls' School have been *pierced through* by bullets, in two cases the bullets passed through both the outer wall and a wooden partition in the girls' dormitory. Besides these traces five or six windows have been smashed by bullets, and a great many shots have lodged in the woodwork and roof of the building, on the outside. Many attempts were made by the Moslem mob to burn this large building. It took us five hours of the hardest kind of fire-fighting to put out the flames and prevent their throwing sparks upon the main building.

The vali now pretends that the Armenians revolted and are responsible for everything, but the self-controlled Turks of Adana, such as Osman Bey and the members of the League of Union and Progress, are deeply grieved and saddened by the work of the Moslem mobs. They realize the rotten methods of this government, and the guilt of the vali himself. Some few Turks are even ready to begin on relief work with us for the Armenians. Osman Bey has opened his house to such refugees.

*May 1, 1909.*—The chief task upon our hands yesterday was the moving of about twelve thousand refugees from the yard of the big cotton factory into camps outside the city. Many more thousands must be moved to-day.

Several contagious diseases have broken out, and the factories were so packed with people that it was impossible to separate the contagious cases. Besides this, the conditions were growing so foul that Turkish Government officials refused to go near the factories, and the people themselves were falling sick from the foulness. The work of transfer was admirably managed by Commander Carver of

tion. By night about sixty tents had been finished.

The procession of weary and wretched refugees which moved along the highway from the big cotton mill into the country fields was an unforgettable sight. The multitude was streaming past the consul's headquarters for four hours. Haggard and forlorn, the poor people moved slowly along, some carrying their wounded,



SOME OF THE ARMENIAN WOMEN TAKEN CAPTIVE BY THE TURKS

the battleship *Swiftsure*, and by Mr. W. N. Chambers. As no trees or shade just outside the city was available, and the heat of the sun is most oppressive for weak and exhausted refugees, the commandant asked me to make two hundred tents at once. The poles were quickly found and purchased, but rope had to be gathered up in small bits at the grocers' stores. All the large rope and twine stores have been burned and looted. Miss Elizabeth Webb and her sister spent the whole afternoon sewing tent-covers, with seventy women under their direc-

some lugging charred timbers which they hoped to use in baking their rations of dough, some bearing the tattered quilts and the old copper kettles which they had been able to save from their houses. There was no weeping and wailing, but an awful despair had settled down upon all. We hope the tents and the open air will furnish some refreshment and restoration. Christian women and children keep coming in from the villages. The men have all been killed. In Kozolook there were 400 Christians. Eighty-six escaped, all of them old women

and little children. The young women were seized by the Turks. Three days ago there was a massacre in Missiz, a town about twelve miles from here. A few women escaped to bring the news.

Barley and wheat harvests are ripe, but the farm hands were chiefly Christians who have been killed or wounded. No one dares to go out to the farms for harvesting. Fruit must be rotting on the trees. Scarcely any vegetables can be gathered. Four thousand soldiers from other provinces are here, and must be fed from the narrow supplies within the city. The Moslem population is congregated in idle crowds around the mosque doors and in the market squares, waiting for any further disturbances. The new vali has arrived and seems to be an able man.

The doctors estimate the sick and wounded at 1,600. This is no doubt a moderate estimate, and limited strictly to the city. Perhaps eight per cent are Moslems. This shows how one-sided the struggle has been. It shows that a massacre has taken place, not an Armenian insurrection. If an insurrection had taken place a very different percentage of Moslems wounded would have resulted.

In previous reports we have stated the number of Christians killed in the city of Adana as upward of 3,000. This figure proves far too low, because of the second attack which continued through last Sunday, Monday and Tuesday. Probably six thousand slain and burned is nearer the truth. But it is very difficult to make any accurate or precise statement. The loss of life in the province has probably been three times that within the city.

Not far from Mr. Chambers' home was the large Gregorian school. About three thousand Armenians had taken refuge there, and an emergency hospital had been opened under care of our missionaries. Last week some wild Armenian young men had fired upon the Turks, but the mass of the people were wholly innocent of any insurrection. Sunday night a furious attack was made upon the school by soldiers and the Turkish mob. Shortly the building was set on fire. There was only one entrance to the street, by a gate at the end of a *cul-de-sac*. As the people, driven by the smoke and flames, sought to escape through that alley to the street they were shot down in heaps. Many of the wounded who lay in the hospital inside could not move and perished in the fire.

An instance of the kind of martial law which is being allowed by the government is the following tragedy. An Armenian, whose wife and children were sleeping on the cobblestones in the cotton factory yard, asked permission of the soldiers to go home and get a quilt and come back directly. The soldiers allowed him to go, but followed him into his house and stabbed him ten times with their bayonets. By some marvel the man lived and is now being cared for in Mrs. Doughty-Wylie's emergency hospital.

Most of the mills and bakeries have been burned or looted, so that *flour* is needed rather than *wheat*. Rice, tent-cloth, underclothing, cooking utensils and medical supplies are urgently needed. We feel profoundly grateful for the indications of generous gifts from abroad.

May 7, 1909.—A shipment of 500 blankets and 100 quilts was given into my charge for distribution. Command-

ant Carver soon found that the plan of distributing them in the daytime was impracticable, because it was difficult to ascertain what people had absolutely no covering, and who had been able to snatch a quilt as they fled from their houses the night of the fire. Another difficulty was the clamoring and begging of the great crowd. Corporal Hawes and Sissak Effendi went with me to make a careful inspection during the night. With five other helpers we quietly went about among the sleeping people, and wherever we found any women and children who were shivering from the night air, with no bedding or covering of any sort, we gave tickets which insured the holders of a blanket or a quilt at headquarters next morning.

Pitiful, pitiful scenes were those which we saw in the weird moonlight! Mothers were trying to shield their little ones with pads of dry grass, shavings and old tattered sacking. Some women were cramped into the most unnatural positions from the cold of the night, their arms drawn closely around their children. In one place an old charred timber was used as a pillow. There was not enough wood to make camp-fires. It was needed to cook the ration of a quarter-pound of rice on the morrow. In another place we found a man covering up four orphans with a scanty piece of sacking. But the saddest sight of all was when, in the early morning, a mother drew back a little carpet which had served as a quilt, and found that her baby boy had died during the night. I shall never forget the expression of her face! Yesterday in that camp fifteen persons died of measles, and two babies were found dying of hunger.

In the morning, when we gave out

the blankets and quilts in orderly fashion as the tickets were brought in, it was refreshing to see the looks of gratitude which lighted up the faces of those same people whom we had seen during the night.

Dr. Dorman, with two assistants, has arrived, so the medical work is now under an excellent central management. The Consul's wife, Mrs. Doughty-Wylie, is a wonderful woman. She works day and night, as nurse and chief of the emergency hospital, and has treated the most difficult cases—one patient who had 34 wounds, another who had 21, and a woman with 11.

May 19, 1909.—The Constantinople Military Commission in Adana have been investigating the responsibility for the outbreak. They were keenly interested in the question as to how far any of the Armenians had given provocation or had shown disloyalty. The Commission asked for definite evidence which would aid in convicting either Turks or Armenians who were guilty of having caused disturbance, conflagration or massacre. The missionaries are agreed that the most guilty are Djavad Pasha, the former vali, and the Ferik Pasha, and the editor of the Turkish newspaper (the *Itidal*), also Bishop Mousheikh and another Armenian named Geokderehian. The last two have done much during the past months to stir up foolish and harmful political notions in the minds of many Armenian young men. While I acknowledged the faults of these two leaders (Armenian), I emphasized the fact that the outbreak in Adana City and still more in the country districts was a brutal and wide-spread massacre of Armenians by Turks, not the suppression of

an insurrection, for no insurrection had even commenced. The local government could and should have preserved order from the very first, but the vali had abandoned the city to mob violence and to devastation by fire.

The commission is composed of able men. Their method of examination is prompt and thorough. If they have the courage of their convictions they will condemn several prominent persons chiefly from among the Turks, and will eventually restore confidence and order. The Commission assured me that every effort would be made to discover and punish the murderers of the two Americans. It would, however, be extremely difficult to identify the criminals, inasmuch as I did not see any faces at the moment when the

shots were fired, and there were no other witnesses to assist in the identification. Jevad Pasha's claim that the patrol witnessed the shooting was utterly false, as there had been no patrol in those streets for three days and two nights preceding the murder. If we had had a few soldiers or police, the two Americans would not have been thrust into danger and would almost certainly not have been shot. One or two soldiers would have been enough to protect the three of us while we were working against the fire. The responsibility, therefore, rested with the provincial government for having made no effort to protect our lives and property. May God bring out of this terrible experience new opportunities for preaching His Gospel.

## MISSIONARIES FROM MANY LANDS

### TWENTY-SIXTH INTERNATIONAL MISSIONARY UNION

Ninety indefatigable foreign mission workers, many of them illustrious men and women, met at the International Missionary Union in June at Clifton Springs, New York. Missionaries and secretaries representing sixteen denominations and twelve foreign fields discuss phases of work common to workers in all fields. These topics of discussion included a new mission to be established this autumn by the Church of England, in Baffin-Land, in the frozen north, and work in the land of the Incas in torrid South America, as well as well-known mission fields of China, India, Burma, Arabia, Assam, Persia, Japan, Mexico and Africa. Workers who had spent a quarter or half a century in these old fields noted with enthusiasm the progress of the people of these

different countries in the time they had known them. Noticeable interest was manifested in Rev. Archibald L. Fleming, of the Church of England, who with one other young man is going shortly to open a mission in a new part of Baffin-Land, taking with them two years' supplies. In addition to provisions, their ship will carry coal and firewood and lumber, sufficient to build a mission-house, and furniture.

A motor launch is being loaned by Dr. Grenfell, of Labrador, to use in case of emergency should the ship get among icebergs. Upon arrival at Ashe Inlet, the stores will be landed and the vessel will return home. As this Inlet is situated in the direct line of all traders' ships passing through the Hudson Straits, the young workers hope to receive mail once a year.

Their labors will be among Eskimos, whose hamlets, varying in population from thirty to two hundred people, line the rocky shores of Baffin-Land.

The condition of Arabia, four times the size of France, with ten millions of people, was described by Dr. H. R. Lankford Worrall, of the Reformed Church of America, who has spent fifteen years there, and who said that so vast an inhabited district had never been left so unpitied by Christian hearts. Arabia has a large population of slaves, and a market for slaves. Dr. Worrall, with a Turkish diploma, which is the golden key to the hearts of the people, went to Busrah, where he settled with his wife, who is also a physician. They started with great opposition from the people, but now have to turn away daily great numbers of sick to whom it is impossible for them to minister, as all the available hours of each day are crowded with as many patients as Dr. and Mrs. Worrall and their two native assistants can possibly attend to. They average 15,000 patients a year—Mrs. Worrall looking after the women and children, and Dr. Worrall ministering to the men patients.

One of the most stirring speakers of the Conference was Rev. E. F. Frease, for twenty-one years missionary in India, under the Methodist Episcopal Church. He was recently transferred by Bishop Hartzell from India to the newly-established North African work, with Algiers as headquarters. With a success in his labors in Guzerat province, India, that has been a marvel in modern mission annals, it was with difficulty that he could turn from the fields of his twenty years' labor to describe what he had just seen in five weeks' residence in

his new Algerian field. But with enthusiasm and earnestness, Mr. Frease spoke as if North Africa was the field of fields for mission enterprises, and as if the Mohammedans were the only unevangelized people needing Christianity. "In Tangier," he said, "I saw a new street of several blocks of new five-story apartment houses erected in the past two years for Spanish immigrants. Thus where for centuries Moslem intolerance ruled unchecked, there now is a strange government, schools, modern progress and this flood of new peoples. Change is in the air; a process of attrition is going on. It is sure to modify the fanaticism of the Moslem—to shake his confidence in his prophet. One is surprised at the large European population of North Africa, numbering now more than a million.

"The missionary problem of the century is the problem of Islam. The French have built splendid roads all through Algeria and Tunisia, and all important points may be reached by rail. Thus completely has Providence opened the door which seemed resistless that we might enter in. At Tangier there is to-day a boys' orphanage and a school of thirty boys. Over 125 are in a women and girls' school there."

South Africa had several representatives at the Conference. Miss Gertrude Hance, of the Congregational Board, told of the strides that Christianity had made in that field since she first went there twenty-nine years ago. Miss Martha Price, of the same denomination, described her work along educational lines in Natal during her thirty-two years in that country.

Mrs. John P. Brodhead, of the

Free Methodist Church, gave an account of the work among the girls in the schools in South Africa, among the subjects of four different governments. Mrs. Brodhead told of a Zulu young woman who became interested in the Bible and her school, and who suffered inhuman treatment from her family because of this interest. The young woman, however, persevered, and two years ago was sent to America and educated for mission work. June 4th of this year she again landed in her native country to take up her life work among her people. Mrs. Brodhead showed by photographs the evolution of little thatched chapels such as the native Christians build voluntarily in Natal under the supervision of the missionaries, and on whose beautifully clean floors a congregation of several hundred can be seated.

The awakening of Japan and the needs of the Christian Church in that land were vividly described. Here Christianity has been the most potent force, and in order that the country shall grow and develop there is need now as never before of Christian leadership.

Rev. Dr. I. H. Carrell, of the Protestant Episcopal Church, said that during the thirty-six years that he had been in Japan there had been four distinct periods in the religious history of the country. The first was the period of great hostility to Christianity on the part of the government, and the people and their firm determination that Christianity should never have a place in the land. A change came later when the Emperor of Japan became anxious that the country should become a great power. He sent representatives to the United States,

England and other countries to find out what was the secret of their success. They all reported that Christianity was one of the great and good influences, and that the Japanese opinion of Christianity was not well grounded. This introduced the second period, one that might be termed a period of toleration on the part of the government. The third period was when the emperor of his own free will granted the people a constitution and granted religious freedom to every subject in the land. Following this there came a period of resentment to foreigners, and the pro-Christian spirit was changed to an anti-foreign feeling. In May, 1905, the emperor, satisfied of the beneficent influences of Christianity, granted from his own purse 10,000 yen, or \$5,000 gold, for the extension of the work.

"Japan has now become a great power in the world. It is for the Christian Church to say what kind of instruction and leadership Japan shall give China, Christian or non-Christian. Orientals can instruct and influence Orientals better than Occidentals."

Rev. Zentaro Ono, a native of Japan, told of work among the court officers and government officials in high positions, carried on by the Young Men's Christian Association. In October of this year will be observed the fiftieth anniversary of the entrance of Christian missions into Japan.

Bishop Thomas B. Neeley, of the Methodist Church, who has spent the past four years in South America, gave to that country a foremost place in the missionary world. "No country, to my mind," he said, "needs Christian missionaries to-day to any

greater extent than does South America. The social and moral conditions in the country are bad, conditions exist there that would shock the residents of this country. Primitive paganism and paganized Romanism are there being reenforced by Hinduism, Buddhism, Mohammedanism, introduced by colonists coming in great numbers from over-populated Asia, as well as by Judaism and agnosticism from Eastern Europe. Soon the 50,000,000 in South America will be 150,000,000, bound to the people of North America by commercial, social and political relations, as well as by proximity, which can but be retro-active on our own civilization. Now is the crucial moment determinative of the future of both countries of the world.

"We are raising up native 'preachers' and Bible women, who are going to-day where we missionaries could not go, as it would not be safe for us to go. We are placing our missions on a self-sustaining basis. One mission in particular raised last year \$48,000 in gold, which will be used in the efforts to forward the work of the Protestant workers."

India's progress and aggressiveness in all lines, and the waiting for instruction of a timely, up-to-date character by the people, were described with a fervor by forty missionaries of eight denominations from India. Miss E. L. Southworth, of the Free Methodist Church, illustrated the variety in her work by citing how she had superintended the building of roads and the erection of bungalows, along with teaching sewing-classes in the past nine years.

Twenty-three missionaries from China discuss the welfare and pros-

pects of that field at a special session. The central theme of the conference was "Missionary Cooperation in the Promotion of Unity," and the trend of all discussions was that missionary enterprises demand a union of resources which shall be wisely, economically and strategically employed. In this connection, Dr. Thomas J. Scott, of the Methodist Episcopal Church, said that Sunday-schools had been a strong factor in bringing about unification and cooperation in India. Rev. Dr. John P. Jones, of the American Board, said:

"The importance of the union of spirit among the missionaries themselves can not be overestimated. We have 329 Protestant missionaries in Southern India, where I am stationed. We represent thirty-five different missions, twenty-five different societies, and eight different nationalities. I say to very young missionaries, 'Do not stay where you are, but go and visit other missions.'"

The closing service of the Conference was participated in by the following twenty-one missionaries, who were either returning to their fields or going out for the first time:

H. R. L. Worrall, to Arabia.  
 Miss Christina H. Lawson, to India.  
 Rev. E. F. Frease, to Africa.  
 Rev. and Mrs. John P. Jones, to India.  
 Mrs. John P. Brodhead, to Africa.  
 Mrs. Kate B. Cowan, to South America.  
 Rev. Archibald L. Fleming, to Baffin Land.  
 Rev. and Mrs. J. P. Graham, to India.  
 Rev. and Mrs. H. J. Hamilton, to Japan.  
 Miss Lydia Sarah Ing, to Africa.  
 Rev. Zentaro Ono, to Japan.  
 Miss S. C. Smith, to Japan.  
 Miss Georgiana Weaver, to Japan.  
 Mrs. Alice M. Williams, to China.  
 Rev. J. M. Terrell, to South America.

A memorial service was held in honor of those members of the Union who have passed away since the last annual meeting. Rev. Dr. William Ashmore, who had the phenomenal record of having lived fifty-four years in the Chinese Empire, not only as missionary, but as a writer, and an acknowledged authority on the people, history, traditions and customs of that land. Rev. Dr. Hiram Bingham, who helped transform the Gilbert and other islands of the Pacific, and who gave their peoples a language and literature and other equally marvelous benefactions; Rev. H. J. Bruce, Mrs. J. H. Gill, Mrs. H. C. Hazen, Rev. John Packer, Rev. G. H. Rouse, D.D., of India, and Mrs. C. A. Stanley, China.

Among older workers present were Rev. Dr. and Mrs. E. C. B. Hallam and Rev. Dr. J. L. Humphrey, who went to India in 1856; Rev. Joseph K. Wight, a graduate of Williams College of the Class of 1843, at the age of twenty-four, went to China in 1848, and was there before Commodore Perry's fleet went there on its way to open Japan. He had experienced the dangers of the Tai Ping rebellion. Dr. Wight's home for a time was with Dr. Bridgman, America's first missionary to China in 1829. His early labors also associated him with Mr. Lowrie, first secretary of the Presbyterian Board, who left the position of Secre-

tary of the United States Senate, where he stood side by side with Clay, Calhoun and Webster, to engage in foreign mission work. Dr. Wight journeyed to China by ship around Cape of Good Hope in 120 days' voyage.

The officers elected were as follows:

President, Rev. J. T. Gracey, D.D.

Vice-president, Rev. J. Sumner Stone, M. D.

Recording secretary, Rev. George C. Lenington.

Corresponding secretary, Mrs. H. J. Bostwick.

Treasurer, Rev. C. P. W. Merritt, M. D.

#### Board of Control

Until 1910—Rev. J. T. Cole, Rev. H. A. Crane, Rev. W. E. Witter, D. D., Rev. W. I. Chamberlain, Ph. D., Rev. W. A. Carrington.

Until 1911—Rev. M. B. Kirkpatrick, M. D., J. Campbell White, Mrs. F. S. Bronson, Rev. Egerton R. Young, Mrs. J. Sumner Stone.

Until 1912—Rt. Rev. C. C. Penick, Rev. L. B. Wolfe, Rev. W. P. Swartz, D. D., Rev. H. F. LaFlamme, H. J. Bostwick.

Until 1913—Rev. E. M. Bliss, D. D., Morris W. Ehnes, Rev. H. C. Stuntz, D. D., Miss L. Davis, David McConaughy.

Rev. Dr. J. Sumner Stone, of New York, was chosen to represent the International Missionary Union at the Missionary Conference to be held in June, 1910, at Edinburgh.



## THE GOD WHO CAN MOVE LONDON\*

BY REV. J. GOFORTH, OF THE CANADIAN PRESBYTERIAN MISSION

When, last autumn, in Taiyuan, the capital of Shansi, the president of the university there was in one of our meetings when the wondrous power of God swept through it, with tears he said: "Well, the Refiner and Purifier has been in our midst to-day."

From the beginning of my work, I had seen results, but it always seemed that there must be hindrance somewhere, or the Spirit would produce still more wondrous fruits. This led me to look into the lives and work of Finney, Moody, Spurgeon, Andrew Murray, and others, and mainly the Word of God.

Finally I was willing to give up everything I possess, only that God's power might work through me. When I came to that point it was definite. "Lord, I have done all that I can; now I expect Thee to do all that Thou canst do!" By faith I received. I never had any wonderful manifestation; it seems to be God's plan—for me, at any rate—not to wait for any definite consciousness of anything, but to obey God. "Whatsoever He saith unto you, do it." Fulfil all the conditions; and then God will fulfil His.

*There is a good deal of unbelief, even among foreign missionaries. It seems strange that it should exist among them. For illustration, one station I had been asked to go to by the native pastor and a foreign missionary. Another missionary, who had nothing to do with the invitation, arrived there. We went over to his house to arrange for a prayer meeting. He asked to be allowed to make his position plain. "My method is that to-morrow morning we do not preach at all. We three pastors meet together, pray, and think out a plan of action. We will think of subjects like this—The Kingdom of God. We will get the people in, ask this man to say what he thinks the Kingdom of God means, and ask another to pray. If you accept this plan I will go on with*

the meetings; otherwise, of course, I can not."

For months I had been purposing to come; and, right on the eve of starting the special meetings, it was impossible for me to change plans.

"I thought so," said he, "but I want to make my position plain, and I can not go on with the meetings."

"Shall we have the prayer-meeting?" said I.

"I would rather not; I don't want fellows to be prayed at."

"I never pray at any one," was my reply; "and I ask no one to confess."

"I know your plan is working on the feelings," he said; "but I believe in getting at the intellect."

We went away, and had our prayer-meeting, but that brother did not come. A week after they had a big fight in his church, and one of the deacons was pitched on to the embankment. He did not see that the devil was inside the church eating up the sheep. He has got hold of some of this "New Theology," poor fellow!

Well, the work started there, and the third night, the other missionary—whom no one could accuse of trying to work up any feeling whatever: a quiet, easy-going man—was leading fifty odd boys in the school, and everything was going on smoothly for an hour in the ordinary way. One boy got up, confest, broke down, and the whole school followed. The leader tried to sing, but the boys gave no heed to him. After an hour of trying he sent for me. I was preparing an address upon "Quench not the Spirit." I was called out to the place where all in agony, their feet and hands going, pounding the desks, were trembling, and crying out at the top of their voices. This had been going on for about an hour. A boy would get up, go over to another, and say: "That day I told a lie about you—forgive me." A second would say to his fellow: "I stole your pencil." They were

\* Condensed from the "Life of Faith," May 5, 1909.

going on in that way all round the school.

We got the teachers in, and started to sing. I took a bell, and rang it loudly, but the boys went on. I rattled a heap of slates, shouted, gradually gained the ears of the boys, gave them some comforting words, and told them to go off to bed. What a glorious change there was next day!

Twenty-three of them were baptized on the Sunday after that. Usually the rite is preceded by six months' or a year's probation, but we saw that they did not need this. Forty-three boys and girls, on the following Sunday, were led into the Church through baptism. That did not seem to move our brother, and he did not come to the meetings.

Then I gave the address on "Quench not the Spirit." The native pastor had, unfortunately, taken sides and split the church, but all the trouble was swept away by mutual confession. Still, our brother did not yield. It was amazing.

We ended with an eight days' mission in the Presbyterian church, Peking, on March 28. There was blessing, but not in fulness. The 300 university boys did not yield much, but we resolved to continue the meetings. On the Thursday after I left, the mighty power of God broke the boys all down, and for an hour they were under awful agony. They confest with shame that, when I was there, they had combined not to let Mr. Goforth move them.

If we are to be channels of this power, to bring down blessing upon our own people, families, and all we are connected with or responsible for, *there must be absolute obedience*. The Holy Spirit seems to be exceedingly jealous along those lines. In one place where we were holding meetings last December Princetonian theology prevailed. Men and women were melted before the Lord. Every time we had a prayer-meeting alone there was melting and weeping, and we felt that nothing could resist the power there. But things went on day by day, and the fulness did not come. One morn-

ing the chief pastor—and a saint of God—was out with the boys just before sunrise, and the mighty power of God swept through the school. He said he had been in China twenty-four years, and had never seen anything like this. That same night the girls' school was swept by the power of God. And yet the main congregation did not give way.

A little while before, the pastor had found a man who was expected to preach sitting in his room and taking things easy. He spoke sharply to him, but he was puffed up with pride, and said he would quit the mission. The pastor begged him to forgive the hotness of his word, but he was still stubborn.

The last night came, and I said to my brother-minister: "Somehow, I am not satisfied; you have not the fulness."

"Why," he replied, "we ought to be grateful through eternity for what we have seen during these days."

"Still," said I, "there is not the fulness I have seen in other places, and I expected you to have received it long ere this." Then God said within me: "Can not you stand still, and see the salvation of the Lord?" I said: "Lord, I will not pray any more. I need rest, I will just wait."

Right after that, one of the foreign ladies broke down, confest, and prayed. Another followed her. The female teacher in the girls' school broke down. Then the brother right beside me, this saint of God, spoke, almost weeping, somewhat like this: "Father, a long time ago Your servant Moses did speak unadvisedly with his lips. And You would not let him into the Promised Land, tho he longed for it; Your servant here has spoken unadvisedly with his lips. Why should I hinder blessing for the whole people?"

One man burst out in great agony—it was that delinquent preacher. Then a school-teacher who had been opposed to the pastor; then several more. I said to the boys: "Go down to your knees." All the girls were slipping to

their knees, and there was weeping all over the place. The doctor, who had been detained at the hospital, came in from outside. At some distance he thought an express train was coming rapidly from the south. Then, a little nearer, it seemed like a mighty wind blowing up from the north. As he came near and located the sound, he found it to be men, women, and children, all melted before the Lord.

It seems such a little thing, but the Spirit of God is exceedingly jealous. He must have His servants pure. Their sin has been known publicly, and must be set straight publicly.

Another thought is—*the wonderful influence and power of prayer*. Just after I had got through six days' meetings at Mukden, I saw a letter from a station where they had had such wonderful blessing. Dr. Moffat had said: "Remember when the meetings are going on at Mukden that your brothers and sisters will be praying—several thousand Koreans. Their prayers are mighty, and will prevail." At Mukden they had not made any preparation—had not called in leaders from the outside, had not brought the east, west, and southern churches together. When I went home after the second meeting, I did feel a great burden. I went down upon my knees, and started to pray. In a little while God said: "Can you not trust me? Am I not the omnipotent One? Supposing they have not prepared, I can still do My work." And I was at ease after that.

Next morning an elder, kneeling where I had knelt, said: "Before the Boxer movement I was treasurer, and had the cash in hand. The Boxers came and burned up my books. When the missionaries came back and asked for their money, I said I had never received it. I knew they could not trace it. Yesterday God cut me through and through as with knives, and I could not sleep last night. I will pay it all back."

God was there, tho I had not realized it. God did sovereign work in

Mukden; but He does not do that unless His servants are prepared.

When I was in Peking, I was in the Congregational London Mission. The movement started there. There was not the fulness, but it swept all over the women. Some of the leaders were loaded up too much with lucre, and would not disgorge. One is a cigarette vender, and makes too much to give that business up. They are hindering the blessing among the men. One of the college girls knew about this. That girl's face would strike you anywhere. She prayed: "Father, we thank Thee for what You have done outside the barrier [the Great Wall]. Truly they needed You there, but we are dry and barren. Won't You have mercy upon us, and come down as in Manchuria?" A missionary remarked that the girl's face was like an angel's. She knew all about the combine, and during the last night of these meetings she prayed in an agony, and said: "O Lord, break this combine."

Another thought I would mention is—*the leadership of the Holy Spirit is so prominent*. One missionary, writing about the great movement in Nanking, says: "It is a misnomer to speak of meetings as led by Mr. —; it is the Spirit of God. When He comes, you are willing to do anything."

In one place in Manchuria a missionary said: "You need not expect any such movement here. We are North of Ireland hard-headed Presbyterians, and do not move that way. Our people, after special meetings, could not be got to stand up and pray. As to women opening their mouths, it is not to be thought of in the Presbyterian Church."

I said: "I am not concerned about the *manner* of the manifestation; I do not control that. Whether God sweeps you people by mighty tempest, by earthquake, or by the still, small voice—that is His affair. I am here simply as His instrument."

Right after the first address about fifteen men and women started to pray quickly, one after another. The mis-

sionaries were amazed. Next day even the boys and girls were praying. By the third day one could not wait until another had said "Amen." For about twenty-five minutes none but men were praying. A lady said: "Tell the men to give the women a chance." "Why," said I, "I say: 'Blest Spirit, this meeting is absolutely in Thy control. Glorify God the Father, glorify the Son.' I have committed it to Him, and I don't like to interfere."

At the next station a letter was handed in, which said: "Two requests I would like you to mention for prayer. Two brothers, one a preacher, the other a deacon, are always quarreling, and hindering the cause. Another preacher, his wife is a Bible-woman; they quarrel so terribly that others can not live in the same house. The cause is debt. Mention this, and have them prayed for." I said: "I am not going to be a detective for the Holy Spirit. I am not going to interfere like that."

The next forenoon, after an address, the mighty power of God swept through. One man said: "My temper and pride are so bad in the home that they can not get along with me." It was the elder of those two brothers! Another man was down upon the floor, weeping as if his heart would break. He said: "I treat my wife so badly, and am full of pride." That was the preacher who could not get along with his wife! He got filled with the Spirit, went back, and made it up with his wife.

Do not be anxious; God knows how to manage His work. Therefore do no urging. The missionaries want to put their hands out and steady the work of God. But we should keep our hands off. I have seen meetings spoiled in that way. People are under awful conviction, and some one says: "These people will go crazy, stop them." I would rather see them in a lunatic asylum than in perdition with their awful sins upon them. They are in the hands of the Spirit of God; let Him have His way.

Another thing is—*that mighty con-*

*viction.* It is appalling, and is not to be understood by ordinary rules. At Mukden there was an elder, drest in his very best, with a gold ring and bracelet—a prominent man. He was sent down to the Young Men's Conference at Shanghai. On the fourth day he was fearfully agitated. His son flung himself upon the floor, after confessing terrible sins. The elder himself said: "Give me a chance. I tried three times to poison my wife. She screamed out in agony. I, an elder!" He took his elder's cards out of his pocket and flung them into the stove. He took off his gold ring and bracelet and flung them down, saying: "I do not want them. If the Lord spares me, I will give tithe of all I possess after this." Instantly seven or eight hundred people, men, women, and children, were in agony. That is the mighty conviction of the Spirit of God. No one can control it.

At the place where the hard-headed Presbyterians were, on the fourth evening, they went on praying for half an hour. Then I let them sing a hymn. An elder said: "Will you allow me to say a few words? My temper was so bad that it was very hard for the other elders and deacons to get along with me, especially Elder —, on the platform." The other said: "Don't talk like that. Mine are bigger sins, but I have been too proud to confess them."

Just then a strong-faced man — I had noticed his face writhing under conviction for two days—was on his knees. He said: "O God, You know all about my sins. I am a preacher; and, if I tell all, I'll be disgraced. And my two sons here, my two daughters in the audience, will all be disgraced. But, O God, I don't fear man at all; I have got to get rid of these things."

"My pastor has given me indemnity money, and I have used it. A man gave me a fur garment to close my mouth." He dragged it off, flung it upon the platform, and said: "I can't wear this any longer." Soon men, women, and children were in awful

agony for one hour, crying out for mercy. Several sets of heathen had come in, out of curiosity; but when the mighty convicting power of God laid hold of them, they fell down on their knees in agony, as the others.

Again at —, on the second day, there was an audience of four or five hundred. One woman started to pray and confess, broke down, and could not finish. It was the same with another. A man started with a few sentences, and also went down. A third woman started, and broke down. Soon the whole audience were in awful contortions, pounding the floor, beating their breasts, and in fearful agony. After three-quarters of an hour, in front of every one I could see pools of tears. Yes, He convicted of sin, of righteousness, and of judgment. It was the judgment, in small degree, there; but they could reach the cross and get under the blood. What wonderful joy there was as the result. Down at Hankow last year, each one seemed to look into the wounds of the Redeemer, and to count, as in agony He poured out His blood, the sins which had crucified the Son of God, and put Him to an open shame.

In one audience of 1,500, what strong conviction was seen. On the last day, from ten minutes to three to ten minutes to nine, they could not stop. There were five pastors listening. On the great platform thirty men, women, and children were waiting. It seemed that the Spirit of God controlled every word. I was never before so impressed with the power of the Chinese. One felt that these men and women, boys and girls, more than 800 students, would sweep the country with the Gospel of God. Terrible revelations were brought to the light, but it is better to get these evils out than to have them in the Church of Christ.

Often it has been put to me: *Have you the sign of the gift of tongues?* I say, No; there has not been the slightest indication of that, whatever I have been. But there has been John xvi.: "When He is come, He will con-

vince the world of sin." That I have seen, with overwhelming power, everywhere.

Then I see His leading into all truth. But for that preparation this work could not have gone on. The Spirit revived the truth, and revealed it in new light to the babes humbled before Him. Then I see this one desire to glorify Jesus Christ. There is no attempt at the gift of tongues at all. I am not taking up an antagonistic attitude; I have my own feelings about it. I have seen men and women coming out to China, believing in the gift of tongues, and waiting—they are doing nothing. Let us look only for that which will humble us and make us Christ-like, so that all who see us may know that we are the Lord's.

Up in Manchuria, in one place the power of God was so terrible among the people that the heathen said: "Their spirit has come." Christians are supposed to have first-rate demons, and the Chinese second-rate ones. In Manchuria they say: "Their spirit has come, and if you do not want to go their way, keep away from where they are. Otherwise, their spirit will get inside, and then you can not help yourself." In one place, when God came down and made those who had quarrels settle accounts, the people said: "A new Jesus has come." The Spirit of God has power to make people not only confess, but make restitution. Out there in China we see readiness to give wealth, to give means for the propagation and extension of God's kingdom. There were two men. One who was making \$40 a month said: "I want to become a preacher." From that time on, he had to take \$8 a month. Another young fellow, whose business prospects were bright, said: "I give myself henceforth to Jesus Christ, to be His servant."

Are there not some who will give up their business, political and other great prospects, and go out to China for Jesus Christ? It will pay ten thousand times over. It is a grand thing to invest in China! God's time to favor her has come!

## EDITORIALS

### MISSIONARY WORK AMONG CHINESE IN AMERICA

The murder of a young woman in the room of a Chinese man in New York has naturally created much comment and some opposition to the teaching of Chinese men by young American women. This work has been conducted in many churches in New York and other cities where Chinese have settled in large numbers.

The murderer of Elsie Sigel has not yet been discovered and the motive has not been proved. It were obviously unjust to condemn Chinese as a race because of the crime of one or two of their countrymen. The unfortunate young woman may have erred in her judgment and attitude toward the Chinese with whom she was acquainted, but her relation to them and the alleged "mission work" she did among them is in no way typical of the mission work for Chinese carried on by our churches. It is, however, denied by Chinese Christians that Miss Sigel was a mission worker.

There has been less scandal and cause for objection in this branch of missions than in almost any other. In every class of society and in every nation there are hypocrites and scoundrels, there are the weak and the erring, but this does not prove that mission work is not worth while, but rather that all classes need the Gospel of Christ, who is "able to save unto the uttermost." The weakness and wickedness of men does, however, prove that every branch of work should be safeguarded as much as possible. Whether or not the murdered woman was a mission worker, it is as a rule the saner, safer, and more satisfactory course that Christian men be given the task of teaching men, and women work among the women. This is especially true in dealing with foreigners whose ideas of the position and relation between the sexes is usually so radically different from that of Christian Americans and English. The Chinese and every other non-Christian who comes to our shores should have an opportunity to hear

the Gospel of Christ. Let men step forward to help in the work.

### A REMARKABLE CONVERSION

There is a very remarkable narrative of the conversion of Vera Kingham, of China, at the age of six years. Her parents and sister were killed by the Boxers. The story is told by E. A. Hopkins of China, as follows:

"A few days ago, when a little girl of nearly six years of age was going to bed, I heard her pray, 'Dear Lord Jesus, may I *really* love You, may I be a Christian, and if I die may I go to be with You in heaven?' Afterward, as she lay in bed, I said, 'Don't you know you love the Lord Jesus, and if you die don't you know that you will go to heaven?' 'I am not quite sure,' she answered. Having in my hand some sweets, I said, 'Would you like these? if so, take them.' She smiled, put out her hand, took them and said, 'Oh, thank you!' I looked at her, saying, 'So, when I offered you the sweets, you believed I meant it, did you?' She laughed and said, 'I know you did.' 'So you took them, which was quite right; for, had you kept saying, 'May I have them? I would like them!' I would have felt vexed and said, 'You foolish girlie, *take them!*' Now this is a tiny illustration of the Lord Jesus, who, you know, loves you. He died on the cross, and shed His blood to wash your sins away; and He says, 'Won't you accept Me, and all I have done for you, just as simply as you took the sweets, and said 'thank you'?' So by faith we accept what Jesus Christ has done, open our hearts to Him, and thank Him. Wouldn't you like to do that?' 'I should love to thank Him *now*,' she replied, and at once knelt in her little bed and said, 'I do thank you, Lord Jesus, that I *know* you have died for me. I know your precious blood has washed my sins away. I know, if I die, I shall go to heaven to be with You, and I do thank You very much. Amen.'

"The next day the little maid said: 'I did not know it was so easy, I

thought it was hard, and that I must *do* something. I did not know Jesus *had done* it all.' Since that evening, she has been telling all her friends how she had given herself to Jesus; and she has been asking some of the Chinese to believe in the Lord Jesus.

"Vera was much imprest one morning, when the first chapter of John was read, by the word '*witness*,' and that evening she prayed:

"'Dear Lord Jesus, may I witness for You, and may we all witness for You, and the people I witness to, may they witness for You to others, and then may they witness to others, and so may the witness go *all round the world*? You know, Lord Jesus, I *really do* want to witness for You. May I witness to the heathen people, and when I go home to England may I witness for You to Ida and Alan, and, if my cousins don't love You, may I witness for You, and may they love You, and may I witness to the people who *do* love You, that they may love You more?'"

We republic the remarkable account for two reasons: first, to illustrate the simplicity of the faith that makes a child's conversion easy and natural; and, second, to show the simplicity of that witness for Christ which is the soul of all missions.

#### A MODERN TOWER OF BABEL

On a tableland, surmounting Chatham Hill, near London, stands a sort of modern tower of Babel.

Huge, desolate, an unfinished ruin, it rises high enough to dwarf into insignificance the few other structures near by, and stands in a lonely place and position, amid a picturesque landscape, a colossal monument and memorial of human credulity and gullibility. The story of this modern relic of the confusion of tongues is thus told by Mr. E. J. Dark, and is a warning against other similar adventures with which our credulous era abounds. It is known as the Temple of Jezreel, and is inscribed with various mystical characters which make it seem a relic of ancient days and wild superstitions:

"This enormous pile of bricks and steel was once the scene of remarkable activity, work-people swarming over it like ants when it was in course of erection; but now it is desolate and empty and stands an idle framework, given over to the birds of the air, and useful only as a guide to religious enthusiasts, pointing the way not to go.

"Its history in certain particulars strangely resembles that of the Biblical Tower of Babel. It was built as a refuge for a certain number of chosen spirits, who within its walls, safeguarded by certain signs and symbols, were to await the last trump without fear, believing that they would be safe while all the nations of the world would perish. For a time its erection proceeded with remarkable activity. Thousands of workmen, urged on by religious zeal, made the huge fabric grow like a summer plant, but long ere it reached anything like completion the hand of death seized the moving spirit and paralyzed the work, and, in the words of Milton, referring to its prototype, 'Thus was the building left ridiculous.' For over twenty years it has remained unroofed and unfinished, a mighty building, but a disfigurement and a blot even on Chatham's unattractive scenery.

"It is known locally as Jezreel's Tower, or the Jezreel Temple, and has given its name to the district to which it is an eyesore. It is about 140 feet square and is over 100 feet high, with a square tower at each corner. It is bigger than it looks, but stands so lonely that it is difficult to judge of its vast bulk by objects near at hand. It was originally intended to carry it to an enormous height, making the gigantic sky-scrapers of America look puny by comparison; but the War Office which controls things around Chatham, stepped in and put a limit to its height, as it would, if carried much higher, have come into the line of fire of one of the forts. As it was, it never reached anything like this limit, but it is a huge structure.

"Something like £40,000 has been spent in its erection, partly the con-

tributions of thousands of believers, and partly the out-of-pocket payments of the builder. The founder of the Jezreelites, whose headquarters it was to be, was one John White. This man, said to have been an ignorant soldier, was one of the numerous claimants to divinity — false *Messiahs* who, throughout all ages, and particularly in the present age of enlightenment, have reaped rich harvests from credulous multitudes by setting up some theory of the Second Advent. White seems to have been as successful as the rest in extracting money from his followers; for altho the building was seized for the debt to the builder, vast sums had been subscribed toward it."

### THE HARVEST OF THE SEA

The name of Agnes Elizabeth Weston is known to every officer, seaman, and marine in the Royal British Navy. When only sixteen, God's light shone in her soul: under Canon Fleming's lucid preaching she passed from death to life, and the life of God brought not only light but love, with its warmth. The change was great; for so indifferent had this young girl been that she had both shut her eyes and stopt her ears to exclude the entrance of Gospel truth. Yet, notwithstanding her coldness and hardness, God's Spirit touched her and she was transformed into a disciple, and a fervent, ardent *worker* for souls.

Early in the seventies she was asked to write a letter of cheer and counsel to a sailor on board H. M. S. *Crocodile*, and thus she made her first blue-jacket friend. Little did she know that in that letter she was dropping a seed out of which was to grow a vast work — in written letters, then printed letters supplementing the written, so that Jack might be kept in mind of a friend, who, however far off he was, was thinking of and praying for him.

Thirty years later, Miss Weston's naval correspondence was occupying many secretaries, and the printed letters, distributed among the warships, merchant vessels and fishing-boats,

and in the American navy, totaled over *three-quarters of a million*.

Miss Weston, with her associate, Miss Wintz, began, at the instigation of the blue-jackets themselves, a Temperance Home for them in Devonport, which has now grown into extensive accommodations for 1,000 men, at Devonport and Portsmouth. In 1908, over 350,000 beds were in use, 73,000 baths, and over \$100,000 were taken in at the coffee bars. A large hall and many class-rooms are in constant requisition and the mission work now embraces the wives and children of the sailors and seamen, the sailors' wives' guilds being over 1,000 strong.

Whatever helps to promote the temporal or eternal welfare of the sailors is undertaken. The temperance work has branches on board nearly all commissioned ships and had last year 20,000 members enrolled. The Naval Christian Union supplements the other with direct spiritual work. The monthly magazine, *Ashore and Afloat*, has alone a circulation of over 750,000.

This grand and unpretentious work is carried on by Miss Weston and Miss Wintz gratuitously, and the buildings are vested in trustees. The whole business of helping and saving souls is conducted with exceptional tact and common sense. The sailors are attracted and attached to these "rests" by the whole atmosphere of the place.

The work has drawn even royal attention. The late Queen Victoria honored Miss Weston with a private interview to show her sympathy, and heard her story with mingled tears and smiles, and gave a "cabin" which bears her name on the door. "Public houses"—saloons—have been crowded out, and displaced by these temperance resorts, and the harvest of the sea is being gathered. How great a work may thus grow out of her insignificant seed! Let us all learn that, to obey a slight prompting of duty is not a small thing. It often leads to a great service. What God wants is the "*ready mind*," and if there be that, He can do great things.

### QUOTATIONS AND ACKNOWLEDGMENTS

Over five hundred magazines, papers, reports and letters are examined each month by the editors of the REVIEW in the search for facts and items of interest connected with the progress of the kingdom of God at home and abroad. Many news items come direct from our special editorial correspondents, others are gleaned from press notices sent from various mission boards, and a large number are quoted from current periodicals.

It is the purpose and rule of the REVIEW to acknowledge the source of all quotations which are made verbatim and are not common news items; also to credit facts and figures which have been originally gathered for another periodical or which require some reference for authentication. This editorial courtesy and protection of copyright we also expect from papers which quote from the REVIEW. We do not, however, expect or purpose to give credit for brief items of news which are in no way unique and have not required special research; nor do we necessarily ask or give any acknowledgment for general facts which are used as the basis for editorial articles or paragraphs.

Occasionally regrettable omissions of credit occur, as was the case with several items copied from *Woman's Work* in our February number, pp. 147 and 156—"Turkey and Persia," "Free Speech in Turkey," and "A Unique Missionary Tablet." The *Woman's Work* is an unusually well-edited magazine which we always rejoice to see, and from which we are pleased to quote with due acknowledgment.

### INCREASE OF DIVORCE

It is now found from the recent divorce census that out of every *twelve* marriages in the United States *one* ends in the divorce courts! There is

no doubt that this alarming evil is steadily on the increase, and a few of the facts should be kept before us, with some leading press comments. We quote:

In 20 years, from 1867 to 1886, there were 328,716 divorces granted in the United States; and in the 20 years following, 945,625, nearly three times as many as in the former 20.

The divorce-rate per 100,000 population increased from 29 in 1870 to 82 in 1905. In the former year there was 1 divorce for every 3,441 persons, and in the latter year 1 for every 1,218. Since only married people can become divorced, a more significant divorce-rate is that which is based upon the total *married* population. The rate per 100,000 married population was 81 in the year 1870 and 200 in the year 1900. Divorce is therefore two and one-half times as common, compared with married population, as forty years ago! A divorce-rate of 200 per 100,000 married population is equivalent to 2 per 1,000 married population. Assuming that 1,000 married people represent 500 married couples, it follows that in each year 4 married couples out of every 1,000 secure a divorce.

This does not mean that only 4 marriages out of 1,000 are terminated by divorce. The rate is an annual rate, continuously operative, and comes far short of measuring the probability of ultimate divorce. The available data indicate, however, that not less than 1 marriage in 12 is ultimately terminated by divorce.

Divorce is a distemper of our growing youth. The disorders in our domestic relations are of one piece with the political disorders that have always gone along with the revolution from monarchy and democracy. Because our domestic traditions have been monarchical—have not given the women and children a fair chance—the divorce evil has broken upon us like a devastation of domestic war.

# GENERAL MISSIONARY INTELLIGENCE

## EUROPE—GREAT BRITAIN

### Africa and the East in London

In the presence of a great concourse, assembled from all parts of the country, the exhibition, "Africa and the East," was opened at the Agricultural Hall. It is a triumph of missionary enterprise, and will stand out as one of the most notable events in the history of the Church Missionary Society. For a long time the friends of the society had urged the desirability of concentrating in London their unique collections of curios and trophies which have been gathered from the 554 stations in many lands and presenting the same for the inspection and information of friends at home. The present effort surpasses in every particular any previous endeavor along this line. Certainly, so comprehensive an exposition of the wonderful variety of methods and means employed to reach the "uttermost parts" with the Gospel has never yet been seen in this country.

While the primary object of the notable display is to illustrate the many-sided work of the Church Missionary Society—evangelistic, medical, educational, and industrial—the visitor gains a fuller conception than ever before of the activities of the Church of Christ as a whole, by whatever name it is known. More than this, there comes to the mind a far more vivid realization of the urgency of the great problems presented by the rapid awakening of the nations of the East—far and near.—*London Christian*.

### Church Missionary Society's Report

The Church Missionary Society has great cause for rejoicing at last year's financial results. "The figure reached by the year's receipts is the highest recorded in the society's history. The years that come nearest to it are 1900, when it was £404,905, toward which sum centenary funds contributed £80,000; and 1904, the year of the Million-shilling Fund, when the total was £407,502. This year the total amount to be acknowledged is £423,325. Then we can say, what it has been possible

to say only once in the past seventeen years, that the year's expenditure has been met: no addition has to be made to the accumulated deficit which was brought forward from the previous financial year; on the contrary, it has been reduced through special gifts by £1,779. And thirdly, a substantial beginning has been made toward the restoration of the Capital Fund; loans amounting to £63,000 have been received from the society's friends, and a Sinking Fund has been created which already amounts to £18,000 to pay off the loans as they fall due. That these three things can be said in a year when the country's trade has been exceptionally deprected is a cause of rejoicing."

### An Advance in Medical Missions

A great step forward has recently come through the organization of auxiliary medical boards. The first to establish a medical auxiliary was the Church Missionary Society.

The second society to enter on this new development was the Baptist Missionary Society. It appointed its medical auxiliary in 1903, and during the first year of its existence it collected £432, the following year £1,932, then £3,300, and, steadily increasing, it reached for 1908-1909 the sum of £8,000. The General Board is satisfied that it has not suffered by this new development. The B.M.S. supports 25 doctors and 7 missionary nurses, of whom 6 are honorary. During the last year three additional societies have adopted a medical missionary auxiliary organization, viz., the Wesleyan Missionary Society, the London Missionary Society, and the Society for the Propagation of the Gospel.

### Ex-Priests in France

Under the leadership of M. Revoyre, the "Work by and for Christian ex-Priests in France" is being hopefully prosecuted, by the formation of "fraternities," or groups of ex-priests and other ex-Roman Catholics, who meet together regularly for worship and fellowship. M. Revoyre has, during the past year, been in

touch with seventy-seven priests, several of whom are still in the Roman Church. To offer a home to the latter when they come out, to lease halls, etc., would require a considerable sum of money.

A committee in Paris, formed of well-known pastors and laymen of various Protestant denominations, has the oversight of the movement. But on account of the recent disendowment by law of the Protestant churches, these are not able to do by any means all that is required. A small committee has been formed in England to strengthen the hands of these French brethren. — *London Christian*.

#### Dr. Barnardo's Homes

According to the latest annual report of the association through which this great work is carried on, no less than 67,634 children had been dealt with in 42½ years, 2,518 being admitted last year — 1,937 permanently and 581 temporarily. Two-thirds came from the provinces, through the provincial "Ever-Open-Doors," and one-third from the metropolis. At the close of the year 8,245 boys and girls of all ages were under the care of the association, and since the beginning 20,670 young people had been emigrated. Over 11,000 applications were received at the Canadian branches for the 943 emigrants sent out during the year. The statement of accounts showed the income for the year to be £234,488. The amount subscribed to the homes since their foundation by the late Dr. Barnardo in the year 1866 was £4,886,000.

#### Church Union in Scotland

The General Assemblies of the Church of Scotland and the United Free Church have unanimously decided to enter into an unrestricted conference on union. This is an event of the greatest moment, whatever the immediate issue may be. Those who are most familiar with the ecclesiastical life of Scotland will be the most ready to appreciate its importance. We con-

fess to being amazed that in each case the vote was unanimous, for each Church embraces many who differ seriously in their convictions, and hold their views with intense tenacity. That they should have combined to seek union, and that in a most exemplary Christian temper, shows that they are actuated by a very living and powerful emotion. — *British Weekly*.

### THE CONTINENT

#### When Rome Feared the Bible

It scarcely seems credible to persons who are not more than middle-aged that till 1870 no Bible in a modern language was allowed to be brought into Rome; and there are many stories of tourists having their Bibles taken from them. But since that year of emancipation there have grown up in the sacred city thirteen or fourteen church buildings, three English Episcopalian, one Presbyterian, two Methodist, four Baptist, one Waldensian, one German Lutheran, and one of the "Free Italian Church."

#### Annual Reports of German Societies

The Sudan Pioneer Mission, founded in 1900, has as its only field the Egyptian Sudan, where it supports the two stations at Assuan and Daran. Its missionary force consists of 5 Europeans, among them 1 physician, 2 native evangelists and 1 native lady teacher. Its work consists in preaching and teaching, in Bible and tract distribution, and in medical missionary work. The school for girls in Assuan had an attendance from 55 to 80, while work among the women was commenced. The native evangelist Hisseyn translated the Gospel according to John into the Nubian language, and this, the first part of the Bible ever translated into that language, will be soon published in Germany. The wonderfully large income of the mission from all sources in 1908 amounted to almost \$18,500, so that a balance of more than \$14,000 remained in the treasury at the close of the year.

The Hermannsburg Missionary Society, which is now sixty years old,

has work among the Zulus and Bechuanas in Africa, and in India, and in Persia. Among the Zulus now are 20 stations, 37 out-stations, and 76 preaching-places, where 22 European missionaries are assisted by 142 native helpers. Of the 9,316 native church-members 3,919 are communicants and 1,166 pupils attend the missionary schools. The number of baptisms among the heathen was 347 in 1908, while 873 inquirers were under instruction. Among the Bechuanas now are 27 stations, 96 out-stations, and 40 preaching-places, where 29 European missionaries are assisted by 376 native helpers. Of the 57,868 native church-members 18,841 are communicants and 6,159 pupils attend the missionary schools. The number of baptisms among the heathen was 343 in 1908, while 111 inquirers were under instruction.

The Rhenish Missionary Society reports 36 stations, 24 out-stations, 65 European and 258 native missionary workers in Africa; 72 stations, 407 out-stations, 104 European and 2,346 native missionary workers in the Dutch East Indies; 7 stations, 23 out-stations, 22 European and 68 native missionary workers in China; and 6 stations, 12 European and 3 native missionary workers upon New Guinea. This makes a total of 117 stations, 494 out-stations, 204 European and 2,694 native missionary workers. The total number of church-members is 137,232, of communicants 63,562, of heathen pupils 13,542 in 654 schools, of baptized heathen 8,084, and of inquirers 13,119. The income of the society from all sources was more than \$212,000 in 1908, yet a deficit of more than \$20,000 was incurred.

#### **An Italian Priest Turning Protestant**

Rev. Filippo Grilli writes to the *Herald and Presbyter*:

Another Catholic priest has left the Romish Church, and united with the Waldenses. Prof. Giorgio Bartoli, ex-Jesuit, ex-missionary (for twelve years) to India; ex-editor of the *Civiltà Cattolica*. His conversion is due solely to the read-

ing of the Bible and the writings of the Holy Fathers, which he undertook in order to fight Protestant preachers. Professor Bartoli is well known as a lecturer, journalist, poet and literary man, his last books being "The Italian's Religion" and "The Tramonto," or going down of Rome. He is now preaching in Florence and Rome, writing and giving interviews to the reporters of the best and more independent newspapers. "With God's assistance," he says, "I will establish in Rome an international university of Christian theology, based on the Holy Scriptures."

#### **A Bulgarian Priest Converted**

A Bulgarian priest was accused of being in the revolutionary movement. While in prison he read the Bible and a copy of the mission paper, the *Zornitza*. He was not convicted, and returned home burning with wrath and a spirit of revenge toward those who had informed against him. Before he could kill them, as he had planned to do, the new régime was introduced, and he then felt that he could not kill them. Meanwhile he continued reading his Bible, and at last was convinced that he could no longer perform the ceremonies of the old church with a good conscience. He became a Protestant, and when I asked him what had become of the revenge which he had cherished against his enemies, he replied, "It is all gone; the Gospel has taken it away."

#### **The Horrors of Russian Prisons**

The socialists have introduced in the Douma an interpolation drawing a terrible indictment against the administration in the Russian prisons, which are described as veritable torture chambers, seething with typhoid and scurvy. It is declared, as an instance of the awful conditions, that the prison at Yekaterinoslav, which has been provided with accommodations for 280 prisoners, contains 1,200 prisoners, 192 of whom are suffering from typhoid fever. Prisoners in the fortress of Tiflis, it is asserted, who venture to the windows for air, are shot without warning.

**ASIA—MOSLEM LANDS****The Turkish Empire**

The Turkish Empire covers an area of about 1,500,000 square miles and contains a population of about 29,000,000, of which about two-thirds are Mohammedans. The Christians include Armenians, Greeks, Syrians, Jacobites, Copts, Bulgarians, Protestants and Roman Catholics. More than thirty missionary societies are at work among this population, and these figures show something of the results achieved to date: 20,000 communicants and 60,000 adherents, upward of 50 higher institutions of learning, 65 hospitals and dispensaries with near 200,000 patients annually.

**Christians in the Turkish Army**

Hitherto only Moslems have been allowed to bear arms in Turkey. But now the statement comes that Mahmoud Chevket Pasha, the general-in-chief, has informed the ecumenical patriarch that henceforth twenty-five per cent. of the army will be composed of Christians, and besides will be accepted for police and gendarmerie. The *London Times* correspondent writes from Constantinople that the adoption of these measures will not only quiet the Armenian and Bulgarian communities, but will also minimize the danger of attacks upon Christians by their fanatical neighbors. Chevket's proposals, it is said, have been greeted warmly by the Greek and Armenian press.

**In the Theater at Ephesus**

Rev. C. K. Tracy sends an enthusiastic account of the evangelistic services conducted in Smyrna by Dr. F. B. Meyer, the great English preacher. One meeting was held among the ruins of the theater of Ephesus. We quote: "As Easter Monday is a bad day for Gospel meetings in Smyrna, and tens of thousands make it the occasion for a trip into the country, Dr. Meyer went into the country also, and took an audience with him. Two hundred people gathered at the ruins of the theater in which a famous meet-

ing of twenty or thirty thousand took place in St. Paul's day."

**Christian Heroes Still Live**

The American Board reports:

In the very midst of the massacres at Adana, when grave doubt was entertained as to the safety of the missionaries, one of our candidates for appointment who was not expecting to go out for four years wrote that she wanted to go at once and to go to Adana. Another young lady immediately offered herself for Hadjin, where the four women missionaries had been shut in for three weeks surrounded by murderous mobs. Surely our volunteers are not without real Christian heroism. Do the churches show an equal spirit of devotion in supporting this work?

**INDIA****Great Britain's Achievements**

Half a century ago there were only 300 miles of railroads in India; now she is the fifth country in the world, with her 30,000 miles of railways and 200,000 miles of good highways. In works of irrigation, India is far beyond any other land. Twenty-three million acres are artificially irrigated by the state and 27,000,000 by private enterprise. In our own district, in South India, the state recently completed an irrigation project which tunnels a mountain, dams a river and diverts its waters, which formerly flowed into the Arabian Sea, so that they become a part of a river that flows into the Bay of Bengal. Thus many thousands of dry acreage has been converted into rich paddy land and 400,000 more people are being fed by that district than formerly. — REV. J. P. JONES.

**A Novel Preaching Tour**

In connection with the World's Christian Endeavor Convention, to be held at Agra, Northwest India, November 20-23, 1909, the unique suggestion has been made that the Christians living within a radius of 50 miles of Agra walk to the convention along certain indicated routes, preaching as they go, and come into the convention in one large army. If this can be properly

carried out there can be no doubt of the stirring effect it will have on the non-Christian communities reached.

#### **The Growth of Self-Extension**

One of the most hopeful signs of the church in India in recent years has been the remarkable missionary enthusiasm in the native church. The Indian missionary society of Tinnevely was formed in 1903. It is supported and conducted wholly by Indian Christians. In April, 1904, the first missionary was sent to the Manukota Taluq in the Nizam's dominions. The language spoken being Telugu, the Tamil missionary had to learn a foreign language. Now there are 12 workers, 94 baptized Christians, and over 250 catechumens scattered in 14 villages. The headquarters of the mission is at Dornakal. — *C. M. S. Gazette*.

#### **Twenty-five Years of Work in India**

A quarter of a century has passed since the German Evangelical Synod of North America actually commenced its missionary work in the central provinces of East India by sending out two missionaries. The work has been arduous and difficult, but also blest and fruitful. The missionary staff consists to-day of 11 white missionaries, who are assisted by 55 native catechists and 99 native teachers. The members of the native congregations number 3,160, while 1,675 pupils attend the missionary schools and 220 orphans are cared for in the missionary orphanages. The *Deutscher Missionsfreund*, the official organ of the Synod, published a finely illustrated and double-sized jubilee number.

#### **Appreciation Shown by Gifts**

##### *Says World-Wide Missions:*

Robert Laidlaw, Esq., M.P., of England, by various gifts to one of our schools in Calcutta, has added much to the efficiency of our work there. Some years ago he purchased an extensive tract of land in Calcutta, on the western portion of which the building of our Calcutta Boys' School was erected, largely at his expense. In 1902 he generously offered to Bishop Robinson the sum of Rs. 200,000 (\$66,660) toward the erection

of an endowment block on the north of the tract mentioned, the net income, after paying off indebtedness, to be used solely for the Calcutta Boys' School. The offer was gratefully accepted, and since then this source of income has materially aided the management of the school. Recently Mr. Laidlaw has added Rs. 100,000 (\$33,330) to the endowment. This is specially gratifying to the managers of the school, in view of the pressure both by government and patrons for advanced educational facilities.

#### **A Poll-Tax for Missions**

The Christians in the diocese of Madras, which covers a large section of South India, contributed last year 19,789 rupees. This represents practically two shillings for every man, woman, and child. Does not this statement put to shame many professing Christians at home, whose contribution toward the establishment of the Kingdom of Christ outside their own country consists of an odd copper which they give with reluctance? Many of the Christians in South India live on the verge of starvation for a good part of each year, yet they value of the faith of Christ so highly that they are willing to endure real self-denial in order to extend its knowledge.—*The Mission Field*.

#### **CHINA**

##### **A Christian University**

Plans are now on foot for the erection of a great union Christian university for West China. If the plans as now formulated are carried out the university will be built in the city of Chentu, in the province of Szechuan. Four of the missionary societies working in the province — the American Baptist, the Friends of Great Britain, the Methodist Church of Canada, and the Methodist Episcopal Church, are now united in this movement. Jointly they have purchased a site of land suitably located containing 65 English acres. It has been divided into six sections, and it is expected that on five of these, colleges will be built as feeders for the university, which will be built on the sixth section. The colleges will be built and maintained, one each, by the cooperating societies, and the university will be a joint affair.

### A Union Medical College

The trustees of the Arthington fund, in connection with the Baptist Missionary Society, are providing the whole plant of the union medical college and hospital at Tsinan, the capital of Shantung. The buildings, therefore, will belong to the English Baptist mission, but the college itself is a union institution, under the joint control at present of the English Baptist and American Presbyterian missions. Provision is made for other missionary bodies in Shantung and adjoining provinces to join in and enlarge this union undertaking for the training of Christian doctors for China. The aim and policy of the college is "to give a medical education, under distinctively Christian influences, to young men chiefly from Christian families." Young men from non-Christian families will be admitted, provided they are able to meet the entrance requirements, are of good character, and are willing to abide by the rules of the institution.

### How Dr. Ashmore Became Rich

The recent death, in his eighty-fifth year, of Rev. Dr. William Ashmore, a distinguished foreign missionary of the Baptist Church of America, recalls the interesting fact that when in 1863 he was appointed to Swatow, China, he bargained for the purchase of a lot for mission buildings, agreeing to pay \$800. The board in Boston refusing to sanction the purchase, Dr. Ashmore paid for the lot himself, and the purchase made him a rich man. The shoreward frontage of the lot was afterward filled in for a considerable distance out into the harbor, and this "made land" was so valuable for warehouse sites that the sale of it brought the missionary a fortune. Out of these profits he gave \$10,000 to found a theological seminary at Swatow. In 1886 Dr. Ashmore was elected a missionary secretary in Baptist headquarters at Boston. He returned home and tried the office for a year, but official responsibilities did not suit him, and he resigned and went back

to China for fifteen years more of active service.

### The New Regent of China

In the quarterly record of the Christian Literature Society for China, some interesting particulars are given in regard to the new Regent:

He is also easily accessible to all who have information to impart or matters of importance to discuss, and has lately announced that memorials to him must be presented with unbroken seals, so as to secure that their contents are not interfered with by the censors whose duty it is to present them. His modesty is shown by the fact that, in giving audience to his ministers, he has waived the ceremony of kneeling and prostration, and permits his councillors to sit in his presence; he has also modified the rules of conduct and privilege which were drawn up by the Board of Rites, refusing the dignity of the Imperial yellow sedan-chair which the Board had conferred upon him, preferring to move freely among the people as of old without escort or attendant—a determination which has elicited an earnest protest on the part of some of the officials of the court, who were fearful of the consequences which might follow.

### Y. M. C. A. in Manchuria

Mr. C. V. Hibbard, national secretary of the Japanese associations in Manchuria, is at present in America, on a special mission to raise £8,000 to be used for constructing buildings for railway employees in Manchuria. Mr. Hibbard so admirably organized the association work among the Japanese soldiers at the time of the last war that the Japanese officials have asked him to create a similar work for the railway employees; they have granted him a site for a building in the heart of Daluz, and they promise to subsidize it and grant numerous facilities on condition that operations are begun within six months.

### Western Colleges Founding Colleges in the Orient

American universities are manifesting interest in China's educational progress in a very practical way. We learn from the *Chinese Recorder* that the alumni of Yale have set themselves to establish an institution of

university standard in the capital of Hu-Nan; that Princeton University has directed its attention with a similar purpose toward Peking; while the University of Pennsylvania has chosen Canton as its field of effort. Chicago University has established a department of Oriental Education Investigation, and is joining with the University of California in sending a representative for inquiry and report to the mission-fields of the Far East. On this side the Atlantic we have no schemes which can quite compare with the above, but we understand that the China Emergency Committee is appealing to our British universities for support in establishing a properly equipped university for China; and the provost of Eton College appealed to old Etonians a few weeks ago in the *Times* to help the newly formed Etonian China Association in founding an educational hostel in Chen-tu, one of the two capitals of Si-Chuan.—*Church Missionary Review*.

#### Chinese Pastor in a Peking Church

Rev. W. B. Steele writes as follows in the *Missionary Herald*:

God has put a practical leader and eloquent preacher at the capital of China to follow Dr. Ament. Pastor Li weighs over two hundred, but his manhood is even more conspicuously weighty. His parents became Christians forty years ago, a heroism then, and somewhat of a heroism still. His brother is an elder in the Presbyterian church at Pao-ting-fu and his sister, a Bible-woman, was a martyr in 1900. He was a good student in college, but through and through a boy. At the close of his senior year the revival that blest the college community found young Li deeply responsive. With some fellow students he visited the out-stations to extend the spirit of the revival. Here they saw the beginnings of Boxer fanaticism. The college church at Peking, with its important evangelistic work, is a most strategic post. He is doing valiantly as its pastor and stands for large promise in its ministry. And who dares dream of the promise for which his five children stand, third generation Christians, whose suggestive names are Glorious Grace, Glorious Virtue, Glorious Growth, Glorious Happiness, and Glorious Harmony?

## KOREA

### The Gospel in Korea

The Rev. Ernest Hall writes that the secret of the rapid growth of the church there is the same as in apostolic days: (1) The power of the Holy Spirit in the witnessing of disciples by life and lips, and (2) the scattering of Christians everywhere to plant the Gospel seed in other hearts. Mr. Hall says: "The Koreans are taught that every Christian must become a missionary to his or her own people, in that he must tell the story of Christ's love to those who have never heard it. When a man asks for admission to the church, he is asked if he has done this, and if not is kept waiting until he can give evidence of the vitality of his Christianity. As a result the missionaries are frequently asked to go to places they have never visited and there organize churches from disciples won by a native Christian.

### The Korean Passion for Souls

Rev. George Heber Jones writes in the *Christian Advocate*:

One of the leading Christians in Seoul is Brother Sa. He is the custodian of the paraphernalia used by the imperial household in funeral services. He is a most devout and earnest Christian, and all his family and following, numbering 35 persons—with the exception of one son—are Christians. Like all Korean Christians, he has this vision of his responsibility for his fellow Koreans. No doubt in his mind whether or not he is his brother's keeper. He knows that he is. One day he called on me and said, in a very modest way: "About ten miles outside the wall there is a village of 60 families with whom I have some influence. I wonder if you would consent to excuse me from attendance upon the services in the big church here in the city one Sunday in each month, for I think I ought to visit this village and preach the Gospel there. I think there are many who will accept Christ and become believers." The result of his visitation was that in a few short months it was necessary to maintain regular visitation every Sunday at this village and another group of Christians was added to our Seoul circuit.

But Brother Sa is only one of a vast multitude who give of their time and service for the saving of their neighbors. It is the real passion for souls. And it

is this holy passion as a consuming fire in each Christian heart the world round, which will in truth preach the Gospel to every creature and win each nation to Christ.

#### Self-support in Presbyterian Fields

Secretary A. W. Halsey reported to the recent General Assembly that the gifts of the native churches last year amounted to \$350,000, a sum equal to \$2,500,000 contributed by the American churches. Corisco Presbytery is the only one in the entire denominations in which every church is self-supporting. In Korea the people gave \$77,000, and on their own account have sent two evangelists into a Korean colony in Yucatan. The professions of faith on the foreign field numbered 15,000, with the highest previous, that of the last year, 10,000. By native influence during the same period 8,000 new catechumens were brought into classes in Korea alone. At an orphanage in Ratnigiri, India, the girls asked their teachers to leave meat out of their curry on Fridays, and gave to missions the four rupees thus saved.

### JAPAN

#### The Future of Christianity in Japan

Dr. Motoda, of St. Paul's College, Tokyo, in an article in *The International*, suggests that, "since the Japanese are a ceremonious race, in the future a large use will be made of the old Japanese rites and customs in Christian worship, and in the home and social life of Christians. One sees this process already beginning in the case of funeral ceremonies and the use which Japanese Christians make of All Saints' Day. In connection with Dr. Motoda's prediction that "in Japan will appear pious and religious men in large numbers, but few theologians, and that Japanese Christianity will meet with large success in all its attempts at ameliorating social conditions," it is interesting to note the great progress which Japanese Christians have already made in the practical application of Christianity to helping the needs of society.

#### Some Omens of Evil

Writing recently Rev. J. G. Dunlop of the Presbyterian Board says:

A general feeling of discouragement . . . pervades the Church in Japan at present. We are passing through a reaction such as has not been felt in a dozen years. In several departments of the central government a dead set is being made against Christian work, notably in the department of education and in the army, and the Church is feeling the effects. Everywhere it is harder to get people to listen to Christian teaching, and weak-hearted Christians are falling out of the ranks. The victory of an Eastern nation over a Western has given to many a new faith in the East and its ways and beliefs, and we are witnessing revivals of Buddhism, Shinto and Confucianism. Meanwhile, the growing suspicion and hostility of the West toward the Japanese is driving the latter back upon themselves.

#### The Brighter Side

An American teacher was employed in Japan on the understanding that during school hours he should not utter a word on the subject of Christianity. The engagement was faithfully kept, and he lived before his students the Christ-life, but never spoke of it to them. Not a word was said to influence the young men committed to his care. But so beautiful was his character, and so blameless his example, that forty of the students, unknown to him, met in a grove and signed a secret covenant to abandon idolatry. Twenty-five of them entered the Kioto Christian training school, and some of them are now preaching the Gospel which their teacher has unconsciously commended. Christ's Gospel received its corroboration in its fruitage.

#### Japanese Ways Peculiar

Rev. R. E. McAlpine writes in the *Christian Recorder*:

The Japanese talk in figures of speech; metaphors seem to come natural to them. At the Christian lecture meetings which are so commonly held in this land, it is quite usual for the first speaker to apologize for "presuming to appear before this assembly and venturing to defile their ears," by some such explanation as the statement that he is merely going before the great speakers who shall fol-

low, in order to "brush away the dew from their pathway." Knowing this trait in the Japanese character, it was no surprise to me when the entire remarks of the prayer-meeting to-night circled round the various lessons to be learned from seeing a water-fowl on a lake.

The leader made some two points, as follows: Looking from the car window yesterday, I saw two water-birds, one frequently diving in search of food; the other calmly resting upon or gliding smoothly through the water. The diver goes under the water often and remains long, but his wings are never wet.

Because of the kind provision of the Creator, the natural unguent in his feathers enables him to rise to the surface as clean and dry as if he had never been under. We Christians are placed in this evil world for the present and obliged to mix with the people; if we are fully endued with the unguent of God's grace, we may plunge in wherever duty calls, yet come up again as clean as when we went in.

## AFRICA

### A Prosperous Presbyterian Mission

The progress in the West Africa mission is phenomenal. A letter just received at the Board rooms recounts that in the village schools near Elat, on January 20, more than 1,000 scholars were enrolled. Two of the boys from the station school are teaching the alphabet by means of a chart to 135 pupils, men, women, and children, who had just come from the bush. On the five Sabbaths of January, the average attendance at Sabbath-school was about 1,300. On the first Sabbath of February, there were 1,691 pupils at Sabbath-school, and 1,953 at church. The industrial department is busy trying to fill orders. This includes the tailoring and carpentering classes, and a class in rattan work. Tables, chairs and couches are made by boys who, two years ago, did not know how to handle a tool. In addition to their studies and other work, the boys at Elat school made 2,400 mats for the factories in the immediate neighborhood. Most of these were made by the light of the moon.

### Good News Even from Kongo

Says the organ of the Guiness Mission:

In spite of the slow progress attending

Kongo Reform, we are glad to note that on the Kongo itself the official attitude toward missionaries is changing, and we may at least hope that this access of friendliness is an indication of the new policy which the Belgian Government intends to pursue. It is also a matter for congratulation that instead of refusing to grant new sites to Protestant missions every facility is now being offered to those who desire to extend them. Already Mr. Hensey, of the Foreign Christian Missionary Society, U. S. A., has been granted two stations, and would have obtained a third had it not been already allocated to a Roman Catholic mission. Our own Kongo Balolo mission has been conceded a site in the Mompona district, which lies in the territory watered by the Maringa river, to the south-east of Baringa.

### The Golden Rule in South Africa

That the race question is quite as serious a problem in South Africa as it is in the southern part of our own country is evident from the following extract from an editorial note in the May number of the *Church Missionary Review*:

The Draft Act of the South African National Convention on Union which was published in February has naturally been carefully studied by those who are concerned lest the constitution of the future United South Africa should discriminate against the natives. Unfortunately the discrimination is not difficult to find. Colored people are excluded from membership of both the senate and the assembly. Nay, more, over a very large part of the union, while every white adult will have a vote, the natives and all colored people are left without votes. Its effect is to exclude from the privilege of the franchise in three of the colonies, purely on the ground of color, every member, however qualified, of what is in these colonies the preponderating element in the population.

### An African "Training College"

Following up the principle that the social and spiritual regeneration of Africa must in the long run rest largely with the African himself, a very important and well-considered scheme has recently been put in operation in Nyasaland for the higher training of teachers and industrial workers. This work will be centralized at Blantyre, the head station of the mission. All pupils in the various station schools

throughout the country who have passed a certain standard, and who are to be put forward for training as teachers, or in one or other of the industrial departments, will be drafted into Blantyre, and will receive special attention and instruction with a view to qualifying them for future work. At the present time the great need in Nyasaland is for teachers—teachers who can not only teach but can hold their own in the life of the village in which they are working, men who are able to live above the lives of the heathens around them, and who shall be thoroughly equipped for the duties which they will be called upon to perform.

#### **Uganda the Missionary Marvel**

In his recent book, "My African Journey," Winston Churchill says that Uganda is the only country he has ever visited in which every person of suitable age goes to church every Sunday. He estimates the native Christians at 100,000, while Bishop Tucker gives 62,867 as the number of church-members, and 52,471 as the average attendance. The churches have sittings for upward of 125,000. The native teachers and evangelists number nearly 3,000. Mr. Churchill affirms that in all his travels in Africa he never saw better order or happier homes than in this portion of the Dark Continent, where only a few years ago missionaries were brutally slaughtered by the natives.

### **AMERICA**

#### **The Laymen Planning Great Things**

A campaign of education, on a national scale, is being planned by the Laymen's Missionary Movement. The plan has the endorsement of the organized foreign missionary agencies of America, and will have their active cooperation.

The plan involves the holding of conventions in about fifty of the most important centers in the United States, from the Atlantic to the Pacific. It is expected that out from these fifty main centers, deputations of speakers will be sent to a great many other cities to

assist them in conducting special meetings. And a further plan is hereafter recommended, by which any city or community in the nation may share actively in the benefits of this general awakening. The culminating feature of the campaign will be a National Missionary Congress, at which 5,000 or more of the most representative Christian men of America will meet in April, 1910.

#### **A World Scheme of Evangelization**

The foreign mission boards and the leaders in cooperative work are forming a comprehensive plan for the world's evangelization. There are a billion of the non-Christian people. The plan is well under way for the various boards to apportion these, so that each denomination accepts responsibility for a definite number, and undertakes to increase its working force to something like an adequate basis. It is assumed that such a basis would be one trained so as to cover the field within the next several years. To support each missionary-pastor of 25,000, with his assistants, will require \$2,000 a year, or a total of \$80,000,000 a year, instead of about \$23,000,000 at present; an increase of about four-fold, or four dollars a year, instead of a dollar a year from each church-member.

#### **A Y. M. C. A. in Gary**

We have heard and read much of the magical city of Gary, Ind., where a community of 20,000 or 30,000 people has sprung into existence within the last two or three years, and the prophecy of ten times that number in the near future is made with assurance. The public has read with amazement of the gigantic operations engaged in there at the southern end of Lake Michigan, with the end in view that the city shall eventually become the greatest iron and steel center in the world. With all this rearing of factories and starting of furnace fires, it is a matter of rejoicing that the spiritual interests of the city are guarded at the outset. Saloons have been voted out of the community.

Mr. Gary himself, realizing the value of Christian activity as an asset, has lately donated \$100,000 to be applied toward the erection of a Young Men's Christian Association building fitted for the needs of the younger element of the place. He has also given three of the finest building lots in the city on which to erect a Methodist church. The superintendent of that district has the matter well in hand, and the probability is that our Church will keep pace with the material progress of that latest industrial center. — *Western Christian Advocate*.

#### **The Cost of the Slums**

No less an authority than Jacob Riis declares:

We in New York let our city grow up as it could, not as it should, and we woke up to find ourselves in the grasp of the slum, to find the population of 2,000,000 souls living in an environment in which all the influences made for unrighteousness and for the corruption of youth. We counted thousands of dark rooms in our basements in which no plant could grow, but in which boys and girls were left to grow into men and women, to take over, by and by, the duties and responsibilities of citizenship. That was our sin and we paid dearly for it, paid in a tuberculosis mortality of 10,000 deaths a year, half of which were due directly to the dark and airless bedrooms; paid in an indifferent citizenship that was a dead weight upon all efforts for reform for years. You could not appeal to it, for it had lost hope, and we have paid for it in treasure without end. It is a costly thing to forget your neighbors.

#### **A Church Facing Its Obligation**

Another new and progressive missionary policy has been adopted. Over 700 men of the German Reformed Church met recently in a laymen's missionary convention at Harrisburg. The Church has a membership of 290,000. Their contributions last year to religious work of all kinds in America, including congregational expenses, were \$2,284,000. Their contributions to foreign missions were just under \$100,000.

The mission board presented a carefully wrought out estimate of what would be necessary if the Church does its part in the cooperative effort to

evangelize the world in this generation. This statement recognized the responsibility of providing for the evangelization of 10,000,000 in China, Japan, and the Moslem world. To do this work on an adequate scale, an expenditure of \$1,000,000 annually is really needed. The convention considered this estimate and adopted it as its policy, so far as it could speak for the Church.

#### **Orientials Flooding the Occident**

A. E. Ayres writes from California to the *Indian Witness* as follows:

Far-sighted men are beginning to see that the uplift of the peoples of Asia, through missions, education, and contact with Western ideas, together with the development of lines of travel, inland and over-sea, means that the people will soon be moving in such numbers as the world has not seen since Central Asia swarmed, and sent her successive tides over eastern Europe, and western and southern Asia. The Chinese colonies here are of course fixtures, and there are some 50,000 Japanese on this coast, with a few Koreans, occasional Filipinos, and some small groups of Hindus. The Sikhs and Punjabis seem best able to hold their own here. The small number of Gujaratis who have drifted in on the new current are having a hard time, as they have no chance in competition with Chinese and Japanese. Not only are the economic conditions unfavorable, but the climate is unfriendly. As much as we would like to see them do better temporarily than they can do in their own land, we can not help the conviction that only the more robust of the Indian races should ever try the rigorous economic and climatic conditions of the United States.

#### **Japanese Woman Speaks at Vassar**

That Japanese women are making great strides in an educational way, was the statement made by the Baroness Uriu in the course of a recent address at the Vassar Alumni banquet. It was the first and only address the Baroness will deliver during her visit to America. On behalf of the Princess Oyama, wife of Field Marshal Oyama, who attended Vassar with her, she extended greetings to the alumni. And then, after commenting in a general way on the progress made by the college since her graduation twenty-eight years ago, Mme. Uriu

said: "We, too, have changed. Japanese women have come forward and each year finds new and greater advances. There is no Vassar among us yet, but education for women and educational methods are progressing. And women are steadily advancing on lines somewhat different from yours, yet progressive. Many of your own women have good schools in Japan for our girls, to help them to become good and influential women and wives."

#### Chinese Minister as School President

A Chinese school has been established in Chicago, and thirty-two students have been enrolled already. The school seems to have been started not only for the purpose of educating the young Chinese in a general way, but to make a little China in the United States, says the New Orleans *Christian Advocate*. "The school was started under the auspices of the Chinese government. Courses in Chinese literature, domestic science, Chinese and international law and the customs and habits of the Chinese in their own country will be given." It is announced that Wu Ting Fang, the Chinese Minister to the United States, has accepted the presidency of the school. That indicates that the school is to be something of more than ordinary importance, for Wu Ting Fang is far above the ordinary man in point of intellect and education, and certainly occupies a high place in the government.

#### Chinese Home Missions

Congregational missions in China are not wholly the work of foreigners. The Chinese Congregational Missionary Society is an organization started by the Chinese at San Francisco in 1884 for doing missionary work in the fatherland, especially in the Kwangtung provinces, from which have come most of the Chinese now in the United States. While independent in its organization, this society keeps in close affiliation with the American Board, taking counsel from the American missionaries, and rely-

ing upon them for a certain supervision in both spiritual and financial administration. Rev. C. A. Nelson, of Canton, as its field director and treasurer gives the following particulars about it:

"It has one mission station, five outstations, one pastor, four preachers, one Bible-woman, three schools for boys, two schools for girls, a membership of 409, with additions of forty last year, a property valued at \$24,000 silver, a contribution made from the field of \$150 silver, besides \$600 silver contributed by the Chinese in the United States." Mr. Nelson adds: "The work of this society is most encouraging to us, as it shows that the Gospel has taken real hold, and that the Chinese Christians are beginning to walk."—*Missionary Herald*.

#### Another Good Example

It is fortunate for a church when it carries to completion the work of building, not with the feeling of exhaustion, but of increased strength and enlarged purpose. Plymouth Church, Minneapolis, has finished and paid for the splendid edifice recently described in *The Congregationalist*, and in view of their possession of it Dr. Dewey, in his sermon on Palm Sunday, set forth the reasons for thankfulness which should inspire the congregation to larger service. In response to his statement an offering of \$16,000 was made on Easter Sunday, which has since been considerably increased. The larger portion of it is to be used for a building for foreign missionary women in Bombay, India. Miss Anstice Abbott, who recently returned from a long and useful service in the Bombay mission, is a member of Plymouth Church. A part of the offering will go to the Together Campaign Fund. The whole was given freely, without effort to raise a specific sum, and the number of contributors was large.

#### The Negro in Boston

Boston has 11 negro churches for its 15,000 colored population, not counting the various smaller missions

throughout the city. The largest of these churches is the St. Paul's Baptist Church, of which Rev. B. W. Farris is pastor, which has a membership of 1,500, making it the largest colored church not only in Boston, but in New England.

#### **A Church in the Canal Zone**

The Union Church at Cristobal is an interesting development of recent months in the Canal Zone. The organization was formally completed on January 1, 1909. The Presbyterian constituency has gone heartily and aggressively into the organization. Rev. Carl H. Elliott, until a short time ago pastor of one of the Toledo churches, is the minister, and Judge Thomas E. Brown, Jr., a Presbyterian elder, is president of the society constituting the church. In the plan of union outlined, it is said: "The activities of the church are non-denominational, its teaching evangelical." The church is formed "in order that the cause of Christ may be strengthened; for mutual helpfulness in Christian living; and for propagating the Gospel of our Lord." Anyone may be a member who promises to cooperate in carrying out these purposes. Membership does not necessitate the severing of connections with another church. The officers are a president, a vice-president, and a secretary-treasurer. These, with four others, and the minister, ex-officio, constitute the executive council. At the first communion service, four officers passed the elements, representing as many different denominations, namely, Methodist, Congregationalist, Presbyterian and Baptist.

#### **A Priest's Warning to His Flock**

Rev. G. J. Schilling writes in *World-Wide Missions*:

It was in the South District of Chile and in the village of Perquenco, where the parish priest was holding an open-air service at the occasion of a public feast. Recently we had held a number of services in that place, which apparently gave the priest an occasion for alarm. He therefore considered it his duty to warn his flock of the danger coming from contact with the dreaded

heretics, and this is the way he did it. Said he: "My beloved flock! There have been some signs lately of a disease that breaks out every once in a while, called Protestantism. The men who follow this old but dying heresy are very cunning in their ways. They will come to you with arguments of their own and with a Bible of their own, wishing to deceive even the elect among you. I warn you, dear children, of this danger and tell you what you ought to do. When you see a Protestant coming to your home do by no means begin to argue with him; he is sure to do you harm. Do not even ask him as to the purpose of his coming. When he is near your door just take hold of the 'tranca,' the heavy beam with which you close your door at night-time, and hit the comer on the head with it, for that is the only effectual way of arguing with a Protestant."

#### **ISLANDS OF THE SEA**

##### **The Work of the Spirit Upon New Guinea**

The Christian Papuans of Kaiser Wilhelm's Land, New Guinea, are showing signs of growth in grace. Missionary Kaysser of the Neuendetelsan Society reports that four young men of his congregation came to him in the spring of 1908 and offered themselves as missionaries to the heathen. In the fall they have been sent as messengers of the Gospel to the Hupes, a heathen tribe in the interior of the island. A few years ago none would have dared to prophesy such growth in grace of these converts from heathenism.

##### **Australian Methodist Missions**

The Australasian Methodist Missionary Society has work in Samoa, Fiji (1835), New Britain (1875), New Guinea (1891), and India (1909). Its income has reached \$130,000; a force is maintained of 31 clergymen, 6 laymen, 18 women, 95 native ministers, 155 catechists and 1,240 teachers. The native adherents number 143,681. The natives contribute of their means to the amount of nearly \$50,000.

##### **Changes Seen by One Missionary**

James Chalmers, the martyred missionary of New Guinea, in addressing a large meeting in London, said: "I

have had twenty-one years' experience among the South Sea Islanders, and for at least nine years of my life I have lived with the savages of New Guinea. I have seen the semi-civilized and the uncivilized; I have lived with the Christian native, and I have lived, dined, and slept with the cannibal. But I have never yet met a single man or woman, or a single people that your civilization without Christianity has civilized. Wherever there has been the slightest spark of civilized life in the Southern Seas, it has been because the Gospel has been preached there; and wherever you find in the island of New Guinea a friendly people, or a people that will welcome you, there the missionaries of the cross have been preaching Christ."

#### A Missionary Ship on Tour

The American Board reports that "the little missionary ship built last fall by the Congregational Sunday-schools and named from the great pioneer missionary to the Gilbert Islands, *Hiram Bingham*, seems to have had a prosperous voyage over the 4,000 miles from San Francisco to these mid-Pacific Islands. A letter from Capt. Walkup dated March 25, states that he has made a full tour of the Gilbert group and found the work in fairly good condition. Rev. I. M. Channon of Ocean Island writes that the work there has been wonderfully blest of late. Speaking of the arrival of the new vessel he says, 'Every Bible brought by the *Hiram Bingham* was sold within an hour after the sale opened. Everything in printed form, hymn-books, geographies, etc., was eagerly sought. Two hundred people stood around the doors wanting Bibles and hymn-books after the supply had been exhausted.' Surely it pays to build ships like that."

#### A Fine Kansas Investment

A new Bible seminary building has been erected in the Methodist mission in Manila, Philippine Islands. It is called the Florence B. Nicholson Bible Seminary, and was made possible by

the gift of \$10,000 by Mr. George T. Nicholson, of Iola, Kansas. It is a splendid structure, finished with native wood. There are at present more than thirty bright, intelligent young men enrolled in the seminary, several of whom are pastors of churches. The curriculum covers a course of three years.

### MISCELLANEOUS

#### Pre-eminence of the Bible

Modern civilization is based upon the Bible. An eminent French authority, well known among us, has truly said that England is still the England of the Bible; the country that at the time of the Reformation produced 326 editions of the Scriptures in less than a century, and whose religious literature is so abundant that 28 volumes of the British Museum catalog treat of the English word Bible. But this is not all the truth. Without exception, all the governments in four of the six continents of the globe—in Europe, North and South America, and Australia—recognize, more or less openly in a greater or less degree, the fundamental value of the Scriptures. The Hebrews cling to the ancient text of the Old Testament; the Catholics adhere to the Latin Vulgate; the Russians have their translations; the Protestant Germans, from Luther's day, have cherished the open Bible; English-speaking people revere the version of King James—yet it is "the Bible" just the same.—DANIEL COIT GILMAN.

#### The Harvest of Foreign Missions

In his latest book, *The New Horizon of Missions*, that eminent authority, Dr. Dennis, states the increase of the Christian Church through mission enterprise in a picturesque and striking way:

There was an average of at least 2,600 communicants admitted to Christian churches in mission-fields every Sunday of last year. We could have taken possession of one of our large church edifices, and packed it to the doors morning and afternoon every Sabbath for the past twelve months with a fresh throng of communicants at each service, claiming

their places for the first time at the Lord's Table. If you could have slipped into some quiet seat in the gallery at any one of those services, and gazed upon that hushed and reverent assembly, strangely varied in color and garb, but one in hope and tender love to your Savior and mine, would you not have found your heart in thrilling sympathy with Christ's joy, and cheered with glad assurances of His victory? Would it be easy, do you think, for the next globe-trotting man-of-the-world to paralyze your faith in missions, and convince you that he was a walking oracle concerning something about which he knows practically nothing?

#### **Things Sadly Out of Proportion**

There is one Christian minister for every 500 of the population of the United States, and there is but one in every 114,000 in Japan, one in 165,000 in India, one in 220,000 in Africa, and one in 437,000 in China. There are 405,297 temples and shrines in Japan, and only 1,635 churches, chapels and preaching-places; nearly 250 times as many places to worship myriad gods as to worship the living God.

#### **A New Yiddish Bible in Preparation**

One great drawback in preaching the Gospel to the Jews has been the difficulty of offering them their own Scriptures of the Old Testament in the Yiddish dialect, which is spoken and read by the vast majority of the Jews in Poland, Russia, and the United States. The New Testament had been printed in Yiddish by the London Jews Society almost one hundred years ago, after German Jewish missionaries had translated a few of its books about the middle of the eighteenth century. About twenty-five years ago the late Rev. John Wilkinson was divinely led to undertake the publication and the world-wide free distribution of the Yiddish New Testament, translations having been prepared by several men, and the Jews throughout the world were thus enabled to read and study the New Testament. Conversions through the

instrumentality of the Yiddish New Testament were numerous.

But all missionary workers felt the necessity of having the Old Testament in Yiddish also, because the large masses of the Jews were practically ignorant of the Old Testament prophecies, since they did not understand the Hebrew, the German, or the English language sufficiently for the reading of the Word of God. Markus Bergmann, himself a Hebrew Christian of Russian birth and a missionary to the Jews in the employ of the London City Mission, was called by God to undertake the work. English Christians provided the necessary means, and after years of hard work, the Yiddish Bible, both the Old Testament and the New, were published by Mr. Bergmann. They have done much good, but their price was rather high for the practical work and the two volumes were published separately and of different size, so that there was danger of creating in the mind of the Jew the impression that both were different books and not the two parts of the Word of God.

Now the welcome news comes that the British and Foreign Bible Society has taken the matter in hand. Mr. Bergmann has been approached and the B. & F. B. S. has acquired the right of using his Yiddish text of the Bible in a revised edition soon to be printed.

At about the same time when the B. & F. B. S. approached Mr. Bergmann, the American Bible Society took steps looking forward to the buying of a set of Mr. Bergmann's plates that a Yiddish Bible might be published on this side of the ocean. We trust that the American Bible Society will cooperate with the B. & F. B. S., so that the revised version of the Yiddish Bible will be published simultaneously in London and New York and thus, by the help of God, a new impetus given to missionary work among the Jews.

## FOR THE MISSIONARY LIBRARY

THE APOSTLE OF ALASKA. The Story of William Duncan of Metlakahtla. By John W. Arcander. Illustrated. 8vo, 395 pp. \$1.50 *net*. Fleming H. Revell Co., New York. 1909.

The conversion of the Timshean Indians and their transplanting to the new Metlakahtla on Annette Island, Alaska, is one of the marvels of modern missions. The story is of romantic interest. The incidents have been selected by a Minneapolis lawyer, who spent several summers in Metlakahtla for the purpose of interviewing William Duncan and others. The "Apostle's" own words are used in much of the narrative, and a friendly portrait is given of the remarkable man through whom the tribe of blood-thirsty pagan Indians was converted into peaceable, industrious Christians.

Every part of the narrative is filled with most delightful reading—stories and facts about the Indians, thrilling incidents of adventure, noble deeds of heroism and self-sacrificing service, and remarkable stories of transformed tribes and communities.

The story of Mr. Duncan's severance of his connection with the Church Missionary Society and the removal of the Christian tribe from old to new Metlakahtla is told from the old missionary's standpoint. He may have erred in his unwillingness to yield a jot to those in authority, and may still err in his unwillingness to give up in the least his autocratic patriarchal government, but no one can fail to honor and admire the aged "Father of Metlakahtla" (rather than the "Apostle of Alaska") for the nobility and steadfastness of his character, and the remarkable results of his work.

This narrative compares favorably for interest and inspiration with the stories of John G. Paton, James Gilmore, and Cyrus Hamlin. We envy those who have still before them the pleasure of reading it for the first time.

LETTERS FROM CHINA. Sarah Pike Conger. Illustrated. 8vo, 390 pp. \$2.75, *net*. A. C. McClurg & Co., Chicago, Ill. 1909.

The wife of United States Minister Conger had unusual opportunities to study the women of China of the higher classes, and to see the famous Empress Dowager. Mrs. Conger was also in Peking during the dramatic incidents connected with the Boxer uprising, the siege of Peking and the relief by foreign troops. She set before herself the interesting but difficult task of becoming acquainted with the Chinese as they are, rather than as they are supposed to be.

The results of Mrs. Conger's study and experience is not given in a systematic treatise but in the form of letters to her friends and family, so that the reader shares in the development of her interest and experience. These letters are well written and interesting. They are not remarkable for style, brilliancy or the amount of fresh information contained in them, but they are thoroughly readable and give many facts not generally known, and some adventures humorous or thrilling.

"If one most appreciates the pleasures of the senses," says Mrs. Conger, "Brazil is the place to stay. If the pleasures of thought, China is the place to come."

The complex problem of dealing with Chinese servants and their "squeeze" is well set forth; the periods of conflict between the Emperor and the Empress Dowager—with plots, edicts, threats, rumors of murder, attempts to escape—are described step by step. The rise of the Boxer rebellion, the murder of Baron van Ketteler, the uprising against foreigners, and thrilling scenes that followed are all told with freshness and vigor, from a woman's view-point.

Mrs. Conger speaks kindly of the missionaries and their work, tho her real interest was evidently more in the social and domestic than in the

religious and spiritual life and progress of the Chinese. The experiences of the siege brought a fresh spiritual uplift and a more real trust in God.

**ADRIFT ON AN ICE PAN.** By Wilfred T. Grenfell. 12mo, 69 pp. 75 cents. Houghton, Mifflin Company, Boston. 1909.

Dr. Grenfell is a unique personality and has had unique experiences. This story of his thrilling escape from death when adrift with his dogs on a small raft of rotten ice is one incident from his remarkable career. It is of absorbing interest, and is told with simplicity and humility, and shows his courage and faith in God, his ingenuity, energy and greatness.

The story is now fairly well known, but is here more fully told both by Dr. Grenfell himself and by one of his Newfoundland rescuers. A brief biographical sketch is also given that shows how the intrepid missionary came by some of his unusual traits of character. Let every one read this tale.

**THE GOSPEL IN LATIN LANDS.** By Francis E. Clark, D.D., and Harriet A. Clark. Maps. 12mo, 315 pp. 50 cents, *net*. The Macmillan Co., New York. 1909.

Probably no better qualified persons could have been selected to write these outline studies of Protestant work in the Latin countries of Europe and America than Dr. and Mrs. Francis E. Clark, whose wide travels in these Roman Catholic countries, and intimate acquaintance with Christians there have given them an excellent first-hand knowledge of the subject.

The task undertaken, to present in 300 pages studies covering twenty-five different countries, was a difficult one and has been well executed. They are suggestive studies awakening an interest in the countries, and their people and missions, because of their past history. It was an excellent idea to append to each chapter a travelers' guide to the Protestant missions in the various countries.

The weak points in the volumes seem to be indistinct maps, inadequate

data referring to the location of missions, incomplete bibliography, and a lack of information as to present moral, social and religious conditions.

**SPAIN TO-DAY FROM WITHIN.** By Manuel Andujar. 12mo, 220 pp. \$1.25, *net*. Fleming H. Revell Co., New York. 1909.

To see the effect of Papal dominion and teaching one must go to a country where the Roman Catholic priests have had full authority in Church and State for hundreds of years, and have had an opportunity to show the best they can do. Such a country is Spain.

Manuel Andujar does not give a very flattering view of the results of Roman Catholic dominion and doctrine. He was born in Spain and lived there until he was about sixteen years old. Then he went to Cuba and the United States, was converted to an intelligent faith in Christ, and returned to Spain on a visit when he was fifty years of age. The present book is a graphic account of his observations of Romanism in Spain from the view-point of a Protestant. He presents a dark picture, and one that can only be enlightened by the teachings of Christ understood and practised in daily life, in business and politics, in pleasure and worship.

**MY FATHER'S BUSINESS.** By Marian H. Fiske. 12mo, 80 pp. China Inland Mission, London, Philadelphia and Toronto. 1908.

Agnes Gibson, whose life and work are briefly sketched here, was a missionary to the women of Central China. Miss Gibson was not a woman of extraordinary ability, but with a high sense of honor and an unselfish devotion to others that enabled her to accomplish a great work, when a congregation of 300 gathered every Sunday in Hokow to hear the Gospel led to an attack of heathen mobs. The seed was carefully sown and harvests are being reaped. Incidentally the contrast is noted between the work of Romanists and of Protestants in China.

AN AFRICAN GIRL. By Beatrice W. Welsh. Illustrated. 12mo, 96 pp. 1s. 6d. Oliphant, Anderson & Ferrier, Edinburgh, Scotland. 1909.

Life in Southern Nigeria is pictured in this brief story of a typical girl who was born and brought up under Christian influences. The story is not in any way remarkable, but gives many interesting incidents of the life and customs of a heathen community whose transformation is sought by Christian missionaries. The life of the child is pictured from birth to marriage.

THE PREACHER: HIS PERSON, MESSAGE AND METHOD. Arthur S. Hoyt. 16mo, 380 pp. The Macmillan Company, New York. 1909.

This strong, practical book is a manual for the theological classroom and pastor's study by the professor of homiletics and sociology in the Auburn Theological Seminary intended to meet the needs of the present day pulpit in this country. American schools for theological training have been justly criticized because their average curriculum includes so little of special training for the foreign missionary. If this volume had been intended primarily to prepare preachers for the regions beyond, its content and field of illustration would have been broader. The open-air preacher, however, whose pulpit is under the palm or peal-tree or by the side of an African lake, can learn much from Dr. Hoyt on the person, the message, and the method of the ideal preacher. He writes in a manly way and strikes the right key-note in every chapter. The final chapter on the ethics of pulpit speech is a strong plea for sincerity in style and message. A good book to give the missionary who comes home on his furlough and has forgotten the critical demands of the American pulpit.

NEW YORK CHARITIES DIRECTORY. Compiled by H. R. Hurd. 8vo, 813 pp. \$1.00. Charity Organization Society, New York. 1909.

Editors, pastors, and others interested in educational and religious work will find this classified and de-

scriptive directory of philanthropic, educational resources and enterprises in New York City to be of great assistance. It is unusually complete and reliable.

IDOLATRY. By Alice Perrin. 12mo, 396 pp. 6s. *net.* Chatto & Windus, London; \$1.25, *net.* Duffield & Co., New York. 1909.

This is a novel with the daughter of a missionary as the heroine and a young self-denying missionary in India as the hero. It is interesting and worth reading in spite of the unattractive views of missionary life and the unsatisfactory ending. The missionary principles and Christian ideals are sympathetically set forth and the need for missions in India is clearly demonstrated. The book is primarily a novel, not a missionary book, but may be useful in awakening the interest of young people in missions, even tho it fails to inspire them with any desire to become missionaries. The British army officer and his shallow wife, the overworked missionary's wife and her strong, if somewhat unattractive husband, the young idealist and the persecuted convert all play their part in the development of the plot and have their place in a picture of Indian life, which, tho true, can not be called typical.

LETTERS FROM A WORKINGMAN. By an American Mechanic. 12mo, 191 pp. \$1.00, *net.* Fleming H. Revell Co. 1908.

The relation of the working man to the Church is a subject that is rightly attracting increasing attention. Many of those who pay the bills in our churches have forgotten, if they ever knew, the importance of the working man as the foundation of society, his importance to the solidity of the Church, his need of true Christianity, his difficulties and trials socially, economically and religiously, and his need for fair play and brotherly sympathy.

The mechanic who writes these letters is intelligent, with a sense of justice, an observing eye and high ideals. He can open the eyes of employers who read the book to see the injustice of many practises and fallacy of many theories.

The question of wages, socialism, strikes, saloons, the Church, anarchism, trades-unions and the unemployed are discust with considerable ability. "Sam" stands for a square deal—a matter which the Church of Christ ought to insist upon and help to put into operation.

**THE HEART OF THE STRANGER.** By Christian McLeod. 12mo, 221 pp. \$1.25. Fleming H. Revell Co., New York. 1909.

Little Italy is a part of New York's upper East Side known as the headquarters of the "black hand." The story relates to young Italians and the problem of their evangelization. The author sympathizes with the heart of a boy friend or stranger—and his story of the temptations, problems and possibilities of the foreigners in America touches the heart of the reader. The "River Gang," the failure of the Church's Sunday-school, settlement work and the boy's club are brought into the story with good effect. The boys are human and attractive. Giuseppe, the young lad who believed that "girls was made to hit," Luigi the anarchist who gave his life to become a Christian, and others, keep the narrative moving. One who reads that story can not fail to take a deeper interest in the work for these strangers from Italy.

**TOM, DICK AND HARRY.** By Frances M. Boyce. 12mo, 152 pp. 2s, 6d. Marshall Bros., London. 1908.

This tale of the Sudan is founded on fact. It tells of three boys who became interested in Africa, two of whom went to Hausaland later, one as a soldier of England, and the other as a soldier of Christ. Many interesting facts are told about the country of the blacks, their customs and religion, with tales of adventures that will stir any boy's blood. The missionary purpose of the story is evident, but it is also readable and wholesome.

#### Missionary Biographies

Mr. Robert E. Speer says that, aside from the example and teaching

of Jesus, there is no richer field than missionary biography for the study of one who believes in prayer, and would help others to realize its power and use it. The life of William C. Burns of China must suffice for illustration. "Know him, sir?" exclaimed one, with almost indignant surprize, when asked if he knew Burns. "All China knows him. He is the holiest man alive." It is easy to understand why men felt this way. While residing in Edinburgh, before going to China, he had a private key to the Church of St. Luke's, and there an entry in his journal indicates that at least on one occasion he was "detained" a whole night in solitary prayer "before the Lord." In beginning his ministry in Dundee, he was known to spend the whole night on his face on the floor, praying that he might meet the responsibilities laid upon him. "All the week long 'he filled the fountains of his spirit with prayer,' and on Sabbath the full fountain gave forth its abundant treasures." Such prayer makes influence immortal.

#### NEW BOOKS

**BY THE GREAT WALL.** By Isabella Riggs Williams. Illustrated 8vo, 400 pp. \$1.50, net. Fleming H. Revell Co., New York. 1909.

**AUNT AFRICA.** By Georgiana A. Gollock. Illustrated 12mo, 256 pp. 2s. Church Missionary Society, London. 1909.

**EDITH STANTON'S OPPORTUNITY.** By Kingston de Gruchè. 16mo, 176 pp. 1s. Church Missionary Society, London.

**THE WORD AND THE WORLD.** Outline Bible Studies. 8vo, 68 pp. 40 cents. Student Volunteer Movement, New York. 1909.

**THE APOLOGETIC OF MODERN MISSIONS.** By J. Lovell Murray. Eight Outline Studies. 15 cents. Student Volunteer Movement, New York.

**MODERN WORLD MOVEMENTS.** By John R. Mott. 5 cents. Student Volunteer Movement, New York. 1909.

**A SECRET AFFAIR.** Rev. Henry Wright. 5 cents. Student Volunteer Movement, New York. 1909.

**SIXTEENTH CONFERENCE OF FOREIGN MISSION BOARDS.** 20 cents. Foreign Missionary Library, New York. 1909.



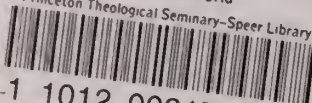
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